The LUTHERAN

CORNERSTONE CEREMONY

ULCA's Philadelphia headquarters nears completion

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

, No. 8

NOVEMBER 20, 1957

CENTS

Keep Close!

IT WAS a beautiful day for the hike I had promised the two boys.

With our walking sticks in hand we set out. Soon we were deep in the woods. The boy chatted gaily and set such a fast pace that often I was hard put to keep up with them.

After we had hiked for several hours we somehow lost our way. No use hiding it fro the boys, I thought to myself as I added up our slim resources for a possible night in th woods.

SINCE THERE WERE several hours of daylight remaining, we agreed to keep pushin through the woods. Now the boys were quiet. Instead of running on ahead, they staye very near. So close did they walk behind me that repeatedly their feet all but tripped m The younger boy tightly gripped my hand. Both boys lamented ever having come.

To my surprise—and relief—just before dusk we suddenly stumbled on to a meado that we knew. In a matter of minutes we were on a familiar path. Now, gaily laughing an shouting, the boys broke away from me and ran on ahead.

How like God's children, I mused as I slowly followed behind them. When everythin is going well, we are independently self-confident. But when we lose the way, we are gla to be close to our Father and to look to him for guidance and safety.

—ROBERT H. THURAU

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COVER PICTURE. Mr. Fred Konemann of Washington, president of the Board of Publication of the United Lutheran Church, places book in cornerstone of new board headquarters on Queen Lane, Philadelphia, during Oct. 21 ceremony. Looking on are Dr. Charles M. Cooper, president of the Pennsylvania Ministerium; ULCA Secretary F. Eppling Reinartz and ULCA President Franklin Clark Fry. Building will house offices of boards of Publication, Pensions, Deaconess Work, and Parish Education, Luther League, ULCW, and Pennsylvania Ministerium.

Churches plan action on race problems . . . East Germans continue attack on churches over youth dedication issue . . . Bishop warns against new crusades . . . New York churches snowed under as voters approve bingo

THE CHURCH IN THE NEWS

Negro missions studied

Most Negro Lutheran congregations in southern states are affiliated with the Negro Missions of the Synodical Conference, whose chief member is The Lutheran Church—Missouri Synod. The American Lutheran Church also conducts Negro mission work in the deep South.

In some areas Negro congregations have been absorbed into the regular geographical districts of the Missouri Synod. This month at its annual convention the Southern District (Louisiana, Mississippi, Alabama) asked member churches to study the question of admitting Negro congregations and pastors. Some delegates advocated immediate admittance of Negro groups. Forty-eight congregations with 6,831 members make up the Negro Missions.

After the study, next year's convention will act. The district also decided to ask the Synodical Conference to permit it to "take over the responsibility for, and supervision of, the Negro mission program."

Methodists fear split

A fact-finding panel of The Methodist Church was warned at hearings in Charlotte, North Carolina, this month that absorption of the denomination's Central (Negro) Jurisdiction into the geographical districts would split the church. The hearing was one of 24 being held across the country by a special commission.

Segregation of the Negro congregations is "a solemn pact, made to be kept, not broken or disregarded," said Paul Ervin, Charlotte lawyer. Bishop Nolan Harmon of North Carolina said that Southern Methodists would never have united with other branches in 1939 without the constitutional guarantee that "would protect the minority rights of regions." Other witnesses said, "We are not going to integrate our schools or our churches."

Several younger witnesses called the jurisdictional separation a "discriminatory compromise" and urged the church to "work within the present order for change and rectifications."

Atlanta pastors back law

Eighty of Atlanta's leading Protestant pastors issued a statement this month urging that race relations be guided by obedience to law, preservation of the public schools and protection of the rights of free speech. Although a minority among the city's 400 clergymen, the group included pastors of some of the city's largest churches and long-time leaders of various denominations.

"Men who occupy places of responsibility in the churches should not be silent concerning their convictions," the statement said. "We don't pretend to know all the answers," the clergymen continued. "We do believe that all Americans, whether white or black, have a right to the full privileges of first-class citizenship. To suggest that a recognition

Photo from "Sonntagsblatt," Hannover

YOUTH DEDICATION

East German youth kneels to kiss Red flag as part of Communist ceremony

of the rights of Negroes to (such) privileges . . . and to the necessary contacts that might follow, would inevitably result in intermarriage is to cast as serious and unjustified an aspersion on the white race as on the Negro race."

East German tension brews

"Never have there been so many hostile gestures toward the church as during the past few months," an East German source reported this month. Communist pressure upon the church had been evidenced by the arrest of a half dozen church officials and threats against many others, including 77-year-old Bishop Otto Dibelius of Berlin, symbol of German Protestant unity. Lutherans make up most of the church population in the Red-dominated East Zone.

Major dispute swirled around the Communist youth dedication ceremonies, an atheistic counterpart of Christian confirmation (*see photo*). Church opposition had resulted in poor attendances at Red instruction classes. Recently Red leaders threatened that the rites would be made compulsory for all children. Churchmen insisted that Christian parents would have to choose between confirmation or the Communist dedication.

Among those arrested by the Reds was Dean Arnold Maercker of Schwerin, who had refused a church funeral to a girl who had participated in the youth dedications. Supporting the dean's stand as one any Christian pastor would have to take, Roman Catholic Cardinal Frings of Cologne expressed his "sympathy and indignation" in a telegram to Dr. Dibelius, assured him that Roman Catholics would pray for the dean as in biblical times the church had prayed for the jailed Peter.

Cardinal is assailed

The East German periodical *Neue Zeit* sharply attacked the "strange unity" it saw in the exchange of greetings between the cardinal and the bishop. "This is the first time that a Reformation Day statement announces an alliance between a Roman Catholic cardinal and a Lutheran bishop who holds the leading place in all German Protestantism," it said.

The cardinal's message should "open the eyes" of people in East Germany to the "united front of reactionary Roman Catholics and Protestants" that keeps Adenauer in power, *Neue Zeit* continued.

A little eye-opening would be good, a

Bonn commentator responded. The exchange should "make it clear even to the blind atheists of Moscow that their devilish oppression of the church will achieve the opposite of what they wish. Instead of destroying the church, it will lead to the strengthening and deepening of Christian unity."

At week's end, the EKID council met at Frankfurt, voiced full support of Dean Maercker but decided to arrange talks with government leaders and seek a new agreement with the East German regime. Dean Heinrich Grueber, church representative to the government, was expected to meet with Werner Eggerath, Red secretary for church affairs, for preliminary "peace" talks.

Luther barred from Wittenberg

A Reformation Day rally at Wittenberg had to be cancelled when East German authorities refused to grant entry permits to two scheduled speakers. Visas were denied Lutheran Bishop Volkmar Herntrich of Hamburg, who was to have delivered the main address, and to Dr. George W. Forell, U.S. Lutheran theologian. Dr. Forell is this year a guest lecturer at the University of Hamburg, will in September join the faculty of Chicago Lutheran Seminary.

No crusades wanted

Communist attacks upon the Christian churches must not lead to new crusades, an East German bishop pleaded in Hamburg this month. Dr. Friedrich Krummacher of Pomerania warned that the world is "moving towards an age of new religious wars. The Christian church must be realistic and sober and must oppose all toying with the idea of a crusade to save the West."

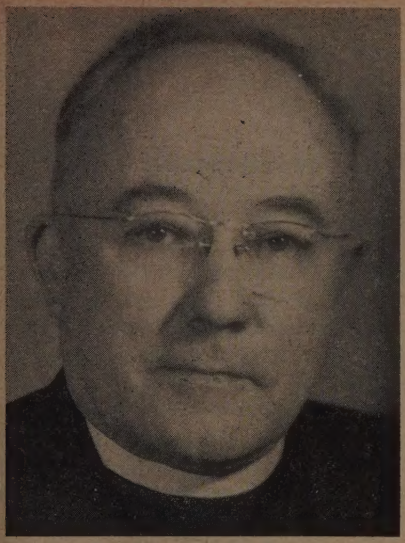
"Marxism is today being exalted into a doctrine of universal salvation, whose benefits must be bestowed on the whole of mankind even against their will," the bishop said. Communists are being taught they have a religion equal to Christianity, the bishop continued, but Christians must remember that the "gospel never requires defense by earthly weapons."

Peace-loving Christians must work in their own communities, political parties and governments "to check the paralyzing mistrust, the love of sensationalism and the nervousness in the play of international forces which today constitute the greatest menace to peace," Bishop Krummacher said. He added that in the face of recent scientific discoveries it is doubtful if any war could be justified on moral grounds.

Men to promote family altar

Pastors of United Lutheran churches this month were urged to enlist men of the church in a "King's Men Crusade" during the 1958 Easter season. Sponsored by the Brotherhood of the ULCA (soon to be officially renamed the United Lutheran Church Men) in co-operation with the evangelism department of the Board of Social Missions, the program encourages fathers of families to take the lead in establishing worship in the home. It will also try to regain lapsed church members through a church attendance crusade. Men's groups in all congregations are asked to take up the King's Men effort.

Cost of the materials is being financed through the ULCM's $50,000 budget for 1958 adopted by the 205 delegates who attended the recent convention at First Church, Pittsburgh. Directing the evangelism and worship program is J. H. Oetgen of Atlanta, one of the brotherhood's vice presidents. Other emphases of the ULCA auxiliary in the next two years will be stewardship and scouting.



DR. CHARLES E. FRITZ
Fourth in thirteen months

Another synod president dies

For the fourth time in a little more than a year, death reached into the ranks of the ULC's synod presidents. Dr. Charles E. Fritz, leader since 1950 of the Georgia-Alabama Synod, died suddenly on Nov. 6. Others struck down from active duty were Dr. Harmon J. McGuire of Illinois, Dr. George W. Miley of Ohio, and Dr. Frederick R. Knubel of New York.

Dr. Fritz, 66, was chosen seven years ago as successor to Dr. Charles A. Linn, who also died in office. Dr. Fritz had served congregations in Indiana, Wisconsin, North Carolina, South Carolina and Georgia before his election. (*See page 48.*)

New York approves bingo

Last-ditch efforts by the church councils of 123 Lutheran congregations in New York State to stem the tide failed this month as voters approved by a 3-2 margin legalization of bingo games. The constitutional amendment adopted on Nov. 5 provides that where local communities approve, such games may be conducted by religious, charitable and similar non-profit organizations. New York became the ninth state to legalize bingo or other games of chance.

A few days earlier Dr. David Jaxheimer, assistant to the president of the New York and New England Synod, had released a resolution adopted by the synod and endorsed by the New York State congregations. The resolution urged that all church members "intelligently express their consciences at the polls" to defeat the bingo plan. The State Council of Churches also fought bingo by sponsoring two "Big No" Sundays at which literature was distributed to churchgoers.

Called "class legislation"

Opponents maintained that bingo is gambling and to legalize it would lead to racketeering and other shady operations. They also called the amendment "class legislation" favoring one group over others. Protestants contended that it was wrong for church groups to raise funds by means of games of chance.

Roman Catholic authorities took no official stand on the bingo issue, but many priests and laymen supported it. Some Roman Catholic churches sponsor bingo games, relying heavily on the proceeds to finance parochial schools and other parish activities.

The American Legion, Veterans of Foreign Wars, other veterans groups and volunteer firemen's associations worked actively for the legalization of the game.

Local option provided

The bingo battleground in New York will now move to a local level. The

Rev. Kenneth Roadarmel, executive secretary of the state council, said everything possible would be done "to help each local council of churches and its community as they face this bingo fight on local option."

The adopted amendment provides that cities, towns and villages must hold referenda to determine whether bingo should be permitted within their boundaries. New York City officials immediately stated that no such election was likely until the next regular election day, because of the cost of holding a special vote.

Laws already passed by the state legislature provide that bingo will be regulated by a nine-member commission appointed by the governor. When localities approve, applicants of "good moral character" can for a fee of $10 get licenses to conduct the games. No organization may hold more than six games a month. Admission must not exceed $1 per person. Prizes are restricted to $250 per game and $1,000 for any occasion.

Attack on hell repelled

Four years ago a major theological dispute arose in Norway when Professor Ole Christian Hallesby, pietistic theologian and lay leader, in a radio talk stressed the condemnation to hell of all unbelievers. Bishop Kristian Schjelderup of Hamar responded that "everlasting punishment in hell is contrary to the spirit of God's revelation in Christ" and not compatible with the teaching of Christianity as a religion of love. Since then the dispute has been aired in pulpit and press.

This month the Voluntary Church Convention, an unofficial but representative body in the Lutheran State Church, adopted 108-18 a resolution rejecting Bishop Schjelderup's views. After a doc-

Five Lutheran bodies were represented at Reformation celebration held in Episcopal cathedral at Washington, D. C. With Dean Francis B. Sayre, Jr. of the cathedral (left) are Dr. Frederick E. Reissig (ULC), the Rev. William R. Bruening (Missouri), Dr. Clarence T. Nelson (Augustana), Dr. Fredrik A. Schiotz (ELC), Dr. John A. Scherzer (ALC), and the Rev. Carl R. Simon (ULC). Lutheran Ministerial Association sponsored the service.

trinal address by Bishop Johannes Smemo of Oslo, primate of the church, the resolution was proposed by Bishop Johannes Smidt of Kristiansands "to put a final end to this tragic affair and permit the church to concentrate on more vital matters."

The resolution said that the church "must abide by its confessional books." None of the delegates arose to the defense of Bishop Schjelderup and he declined to argue his position. He offered to resign if delegates wanted him to, but Bishop Smemo assured him that no one questioned his Christian faith.

Newspaper comments attacked the resolution. The Labor Party's *Arbeiderbladet* criticized Bishop Smemo for the "excommunication" of Bishop Schjelderup and said that if the campaign against him does not "now come to an end, the church itself will go to hell." The independent *Morgenposten* urged the church to "reach the people with the message of love and salvation."

Ford fund aids Batak college

The Ford Foundation, giant philanthropic organization started by the motor magnate, two years ago gave a half billion dollars to U.S. colleges and universities. Lutheran colleges got more than $5 million for their endowment funds, with the interest to be used to raise faculty salaries.

This month the foundation approved a $282,000 grant for a Lutheran college in Indonesia. The money, to be administered by the National Lutheran Council, will aid three-year-old Nommensen University, an institution of the Batak Lutheran Church on Sumatra. Named after the Danish missionary who in 1861 converted fierce headhunters to Christianity, the school has 700 students. The Batak Church, with 667,000 members, is the largest Protestant body in Indonesia.

Ford money will be used to strengthen the university's Faculty of Economics, under which 450 of the students are enrolled. It will finance visiting professorships, provide funds for Indonesian students to pursue graduate work in the U.S., and purchase books and equipment. First two U.S. professors to accept two-year assignments in Sumatra are Dr. Rufus Logan, vice president of Gustavus Adolphus College in Minnesota, and Dr. William A. Withington of the University of Kentucky.

Bad driving called sin

Motorists who drive carelessly were under fire from three sides last month.

Roman Catholic priests in Italy should regard violation of highway laws as a sin that requires confession, said the Rev. Angelo Civera. Writing in a magazine for clergy the priest said, "Here is a new sin to confess: 'I have driven an automobile or a motorcycle imprudently.'" Careless pedestrians, reckless cyclists and speeding motorists should all be required to do penance, he said.

In Chicago, the Rev. Cameron Hall, director of the National Council of Churches' department of the church and economic life, told a safety congress that eliminating highway accidents is a "moral responsibility." Cost of the accident toll on America's highways was hurting educational, housing and recreational programs, he said. Disregard of safety was a blow at the "worth and dignity of the individual," he added.

Large number of highway fatalities on Germany's roads led Roman Catholic authorities at Aachen to instruct priests always to carry holy oils with them when they travel by car so they can administer last rites to victims of road accidents.

WASHINGTON

By ROBERT VAN DEUSEN

DISARMAMENT SETBACK

When the London Conference on disarmament adjourned this fall after several months of negotiation, there were differences of opinion as to how much had been accomplished. Some felt that the Russians, after showing signs of willingness to reach an agreement, had changed their minds and closed the door on further discussion. Others hoped that the Soviets had left the door ajar for later reopening of the issues.

The question was decided early this month by a Russian announcement. Before the 82-nation Political Committee of the United Nations, the Soviet Union stated its decision to withdraw from all disarmament negotiations carried out under the present UN machinery. "The Soviet Government considers that all attempts to make use of the Disarmament Subcommittee for productive work have been entirely exhausted," Deputy Foreign Minister Vasily Kuznetsov declared.

The Subcommittee to which he referred was made up of representatives of the United States, the Soviet Union, Great Britain, France, and Canada. Since 1954 they had been trying to reach a basis for disarmament agreements which would be acceptable to both East and West. The nearest approach to success had been the London Conference.

Russian withdrawal from the Subcommittee came as a jolt to the western allies. They had hoped that in spite of delaying tactics, the Soviets might eventually agree to a first stage of disarma ment, on the basis that slowing down th arms race would be in their own interest

As an alternative to private discussion in the five-nation Subcommittee, Russia suggested that future disarmament talk be held in public before the entire Po litical Committee. Its 82 members com prise a sort of "little UN." The obviou purpose would be to use the Committe for propaganda purposes rather tha seeking progress toward disarmament.

Why?

An interesting parallel may give clue as to the reason for Russia's fina slamming of the door. In bringing th London Conference to a fruitless close the Soviet delegate announced his coun try's perfecting of the "ultimate weapon," the intercontinental ballistic missil (ICBM). At the time, doubts were cas on the accuracy of that claim.

The announcement of withdrawal fron future disarmament negotiations cam closely on the heels of the launching o Sputnik II. Could there be a connection

The demonstration of scientific leader ship has placed Russia in a new relatio to the rest of the world. This will pro duce changes in Soviet foreign and do mestic policy. One such change is th stiffening of the already chronic resist ance to limitation of armaments. Fron here on, Russia may be expected eve more than before to move from "posi tions of strength."

What role will the U.S. play? It wi not be enough to bend every effort t catch up with Russia's technological lead The most effective answer to Russia' thrust will be in the realm of creativ ideas. A continuing emphasis on dis armament, and real leadership in seekin ways to achieve it on an internationa basis, might be a good place to begin.

IT TAKES TERRIFIC ENERGY TO DO THE WORK OF A PASTOR IN A BIG CHURCH. THAT'S THE SORT OF ENERGY DR. PULS HAS.

IN HIS TIME OFF, HE TRAVELS AROUND THE WORLD TO SEE WHAT THE CHURCH IS DOING TO MEET HUMAN NEED.

By LUCILLE E. HEIN

ortrait of a Pastor

"How CAN YOU make an interesting ry out of me?" Dr. Charles A. Puls nted to know. I told him the question uld probably answer itself as we went ng. So he agreed to start at the begin-ng.

"I entered the ministry because of my her's example," he said. "Father was railroad man, vitally active in Sunday hool work. The ministry was the only reer that appealed to me—once I'd ade the decision.

"I attended Philadelphia Seminary, aduated 1926, went to Trinity Church, wrence, Kansas. Mrs. Puls and I stayed there almost fourteen years. Loved the people.

"In 1940, we came to Luther Memorial Church in Madison. We've been here in Wisconsin seventeen years. I think the ministry is *the* job. It's true . . . your time is always someone else's. But look at it this way . . . in the ministry *you can do anything*. There's no limit to the help you can give.

"You can't do it alone. You need good help in the parsonage . . . I've had my wife by my side in everything. You need a congregation that is with you most of the time and against you often

enough to be a challenge. You need good helpers—we have an assistant pastor, a new minister for youth, competent office staff."

THE DAYS OF Pastor Puls are like those of all pastors. When I interviewed him, he and Mrs. Puls had returned to Madison from their country home at 7 A.M. After checking on office details, he made home communion calls. There was a funeral to conduct, office appointments, mail to tend to, the appointment for this interview, which carried Pastor Puls on to 6:30. Hospital calls from 7:30 to 8:30, then an appointment with principals in a divorce case. Squeezed between these scheduled appointments were a dozen unscheduled "drop ins," friendly chats, telephone consultations.

Tanned skin, dark hair, dark eyes, dark-rimmed glasses, dark suit make Pastor Puls look sober. But he has a prickling sort of humor, a stockpile of jokes and anecdotes. He boils over on his favorite topics, sums up people and situations in succinct phrases.

He dramatizes the experience he is relating. Interruptions don't bother him. He never loses the thread of his story. He writes a story well, and has frequently written for church papers.

"I write less for publication now, but devote my energy mainly to promoting projects of the Lutheran church and to keeping in contact with pastors in the Wisconsin conference. I like public relations work."

One parishioner said, "Pastor would do well in public relations. Boy—can he push a campaign or a project. He likes to hit pastors and congregations with a bang and dynamite them into action."

Another church member said, "He's dynamite all right. He rubs lots of us the wrong way—because he pricks our

DECORATED FOR CHRISTMAS
Altar in Luther Memorial Church

smug bubbles. You know how people hate that. He pricked one of my bubbles one Sunday. He was ranting away from the pulpit . . . came out with some statement like, 'Christ wasn't a Lutheran . . . he wasn't even an American.' I got a real shock. I'd been going along claiming Christ was all mine."

PASTOR AND MRS. PULS enjoy traveling. They know it is important to see how others live and what they think.

"I'm not a junketeer. I don't travel on an expense account or for any special cause. I visit Lutheran mission fields if I'm in the area. But I don't make the mistake of believing that Lutherans are the only group doing educational and relief work in other countries."

In 1950 Pastor and Mrs. Puls traveled in Europe and Palestine. In 1956 they went around the world . . . "especially to visit Asia and the Middle East. I had to see for myself what was going on in some of the places where there is such conflict between East and West, between Arab and Jew and Christian. India, Malaya, Hong Kong, Japan, the eastern

BIG CHURCH IN MADISON
Too big in the 20s, too small now

Mediterranean—everything's boiling over n those places.

"I spent several days interviewing edi-ors, government workers, doctors in erusalem. Just to see for myself what vas happening to Lutheran World Relief ontributions. I've talked with men in ne Greek Orthodox Church, with Bedouin religious leaders, with Jewish abbis, with Indian philosophers.

"HONG KONG sticks in my memory. All our Lutheran relief programs, all the Catholic and Protestant relief programs here are only a drop in the bucket.

"Hong Kong swarms with refugees rom Red China. I visited in huts made f paper or oil tins, ten families in a hut. visited some of the government housing, uilt to house the hordes that swarm rom the mainland. Here there are me-ium-sized rooms, with boards laid on restles, row after row, layer upon layer. Your 'house space' is a third of a trestle able. Rooms are wooden honeycombs.

"LAST YEAR for Lutheran World Relief, churches in the Wisconsin area collected 18 box cars of clothing. I wish I could take those 18 box cars to Hong Kong and deliver them personally.

"All of us want to work through the relief and benevolence channels of the church. But I can understand the parishioner who pleads to be given an address where he can send a personal parcel or donation. We have a woman in our church who did that. She sent $10 to one of the ULCA missions in Hong Kong. A letter from the mission worker told her of the use made of her gift.

"Five dollars bought a blanket for a family of five, who had one blanket for all five people. Her second $5 was changed into HK$30 to enable a man to set up a fruit stand so he could support himself and his son." Pastor Puls pounded his desk vehemently. "Think of $5 putting a man in business! How smug we are in our country! Yes . . . and in our churches!"

"MALAYA IS ANOTHER place I'd like to visit again—now that it has reached independence. The Chinese are sharp and businesslike. The Malayans are hard to reach. Missionaries have a tough job.

"India I love. Alive and vital. On the march. I only hope we can have a few more young Indian leaders come here for Christian training before India closes the doors to mission workers.

"I'd like to spend more time in India. I could learn a lot . . . about contemplation, about contentment. We all could learn from other religions.

"We've been in Germany and love it. Wisconsin Lutherans have done a fine job of finding homes for displaced persons coming from Germany.

"We like Spain, too. Ache to go there again. In 1951 we were in the Caribbean

area. We're already thinking about our next trip. It may be Africa or perhaps South America . . .

"I take pictures everywhere. Use them in my talks to clubs and church groups. Pictures help to keep alive the problems, needs, friends, beauty of the countries we've visited."

PASTOR AND MRS. PULS have another great interest. This is their country home on the Wisconsin River, on a wooded point jutting into Lake Wisconsin.

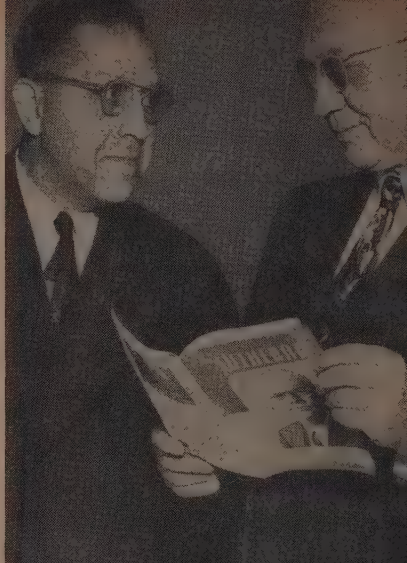
"Perfect place . . . we see both the sunrise and sunset," said Pastor Puls, flipping through some color shots of the area.

"I was fifty years old before I took a day off. The ministry was my life. I forgot that all work and no play could make Charley Puls a dull boy. Then I got smart. More pastors ought to get smart. We lead a public life twenty-four hours a day. We need to retreat into a private life occasionally.

"WHEN WE MOVED to Madison, we hunted for a retreat. We found it—four acres, and 600 feet of water front. It's ours now," Pastor Puls laughed. "Correction . . . partly ours. It's a pay-as-you-go venture. And do-it-yourself venture too. The work involved in such a big place is tremendous. This past weekend, we went up late Sunday night, came back at 7 o'clock Tuesday morning. While Mrs. Puls did the household chores, I mowed lawns, put 72 peony plants to bed for the winter, picked four bushels of grapes, and took down 26 bird houses to clean and paint for next spring.

"We have a month there in the summer. The rest of the year we go as often as possible, and stay from Sunday night till early Tuesday morning. The house is winterized so we can go anytime. If we have a Sunday evening young people's meeting at church, we leave after that about 10 P.M. As soon as we arrive we switch on the heat, turn on the water pumps, set the electric blankets on high. By the time we've had a late snack and are ready for bed, everything is snug and cozy.

"In the summer I can mow the lawn barefooted and pick raspberries in my pajamas. That's one of the joys of having no near neighbors. I have a den and a typewriter and can work without interruptions. We have a telephone, too, but it's not connected. What a luxurious feeling!"



TALKING ABOUT "THE LUTHERAN"
Dr. Puls is Wisconsin correspondent for THE LUTHERAN. *One subscriber, Oscar Rennebohm of Luther Memorial Church was governor of the state of Wisconsin from 1947-50, is prominent businessman*

YET, NO MATTER how he values a day way from the job, a minister cannot be ut of touch with his congregation. At is river home, Pastor Puls listens to the aily radio summary of deaths, accidents, nusual happenings in the Madison area. f one of his people is involved, he drives o the nearest store, telephones the amily.

"We hate to intrude on pastor's time t the river," one of the parishioners said, but you can't describe the feeling of elief when he telephones and says, 'I've ust heard about your sorrow. Would you ke me to come?' "

THE WISCONSIN RIVER isn't the only lace where Pastor Puls lives an outdoor ife. Near Waupaca, Wisconsin, is the ummer camp of the Wisconsin confer- nce. The camp is open three months for veek-long sessions of various groups— oung people, junior high, family camp- ng, leadership conferences, Luther eague groups. Pastor Puls is president f the camp board.

"There is a director for the entire sum- ner, but for each weekly session a dif- erent minister acts as dean. My week at amp came at the end of August. What job! You can grow old fast at a young eople's camp. One week and you're one in. It's rejuvenating, though. I rawled back to Madison whipped, but ull of ideas."

Pastor Puls has many interests. He ollows the University of Wisconsin foot- all and basketball teams. He's a Mil- vaukee Braves rooter. He likes wrestling nd boxing, follows the weekly fights on V, has several professional athletes mong his friends.

"HERE'S ANOTHER THING I forgot to talk about." Pastor Puls pointed to a framed architect's drawing. "That's our next goal—a large addition to our church building.

"In the late 'twenties, Luther Memorial was about bankrupt. It was overbuilt— a huge place. The original pledges had dwindled. The synod despaired for its life. At a conference in Chicago all the pastors present prayed for Luther Memorial. The church has been on the upgrade since then. At one time benevolence-giving was $400 a year. Now its $30,000. Don't give me any credit. The upswing was started before I came.

"The original idea was that this be a student center. Lutheran student work started here. Just think of its position— practically on the University of Wisconsin campus. A wonderful opportunity. Lutheran student work is now carried on by a foundation. But youth participation at Luther Memorial is excellent. Just this fall we called a second assistant pastor as a minister to youth."

"ONE THING we are deeply concerned with in the Wisconsin area is the possible merger of several Lutheran bodies. We've had a lot of talk about this in our pastoral conferences.

"I'm for it. Maybe it won't work everywhere, but some of us think it will be a good step in this area, because there is already a definite co-operation amongst Lutheran groups. We do some things together now. We could do much more.

"There are a lot of Lutherans here in the midwest and a lot of cohesiveness. We toss the term 'the Church United' around pretty freely. Maybe that day is coming."

WHY SHOULD the world come to the church when its own members do not?—JAMES W. BROUGHER in *Treasury of the Christian Faith*, edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

How to Listen to a Sermon

Hearing a sermon is an art, and has to
learned. Here are some suggestions about

By VILLETTE AAGESO

MAYBE THIS is a confession and I'm all alone in my problem. But I'm taking the liberty of assuming that at least once in your life you may have experienced a complete lack of sympathy with what your pastor was trying to say as he preached his Sunday morning sermon.

Susie's allergy blew up again this Sunday morning. Dad and Junior had a squabble, and there were further emotional upsets among the pre-teens of the family. Besides all that, the nagging worry of finances was with me in full force. Money flies away these days in twenty-dollar bills.

Sometimes there just doesn't seem to be a point to anything. You can try and try until you wonder if that's your trouble. Maybe you try too hard! So, it's Sunday morning again and you slip into the magnificent peace of the church.

DID I SAY "PEACE"? Well, it was something to hope for, but the pastor had other ideas. He meant well, but his mind was on the business of lay-witnessing. And every time he mentioned the word "money" I had a powerful urge to cough. It was both physical and psychological, I admitted, but couldn't help it.

I always have the feeling, anyway, that the preacher is talking right at me. This usually keeps my mind on what he sa but not today. I had come to church search for peace. I escaped at the end the hour more disturbed mentally a physically than before I came.

IT WORRIED ME, and I began to lo for ways to conquer a situation like th They weren't hard to find. There is answer in the Bible for practically a thing. So that day after I found a min from the chores of making a big Sun dinner and the cleanup that followed sat down and looked for my answer.

It came immediately. "Take he then, how you hear; for to him who will more be given, and from him w has not, even what he thinks he has be taken away"—Luke 8:18.

I know you'll agree with me that sermons have been preached on this t But when I read the familiar words t Sunday, "Take heed how you hea stood out for me all by itself in letters fire.

It came over me that the world been too much for me on this partic Sunday morning, and that the princ reason was not all my irritations troubles (as I had supposed) but basic motive for being in church.

It's a great temptation to me so times to look around this neighborh on a miserable Sunday morning when weather seems to provide all the o

pple with an excuse to stay in bed, and feel a bit righteous because I have naged once again to get five people to urch on time. It almost comes to a e of admiring myself for being there. f your state of mind ever sinks that , the time has come to re-evaluate the y act of church attendance. At least, t's what I told myself. And the an-ers I came up with were so interesting me that I couldn't escape the desire pass them on.

THE FIRST PERSONAL revelation which lowed my reading of the text, "Take d how you hear"—was the urge to mine my prayers. Prayer must be the cere desire to know the will of God. less prayer does embody this basic king for the will of God, prayer does reach its fullest power.

The Lord, I believe, wants us to ask help in every difficulty in life. He nts us to understand the workings of Holy Spirit in our lives and to reach the very real and practical aid we get, which cannot come to us by our n selves alone, but only through the ce of God.

More than all this, we are told to "pray hout ceasing"—because it is only ough a life of continuous prayer that can learn to live abundantly and to n freedom from the fear and tortuous ments of everyday living which tend becloud and frustrate all our attempts. We must also offer the supreme sac-ce to our Lord, the contrite heart. ie prayer listens. It doesn't always ak. Answers to our problems come re quickly to the quiet heart.

THE ART of listening to the pastor's mon begins to be learned, as I discov-d from my experience, when we have d a good week of praying at home be-e we go to church to worship.

The Sunday sermon may exhort us to action or sober us to meditation. If, on the day the pastor gives us meditation, we are in a mood for action, and the day he gives us action we think we want revelation, we are attempting the role of dictator.

I came to this conclusion through my own self examination. For my good, I worked out a basic set of rules to help develop the art of listening.

1. Say a word of silent prayer as the preacher begins his sermon, that God may reveal to you the special message he has reserved for you this day.

2. Keep your eyes on the pastor if any irritations tend to distract you. These may be small children squirming in the next pew, or worse, if you're pedantic, errors of English, or nervousness and uncertainty in the pastor's delivery.

3. Do your part. Worship is a two-way line. A good sermon can be better when the pastor feels the inspiration of your concentration, as he most certainly will if you give it.

4. Criticize yourself before you criticize the sermon. If you honestly disagree with something the pastor has said, pray about it and then have a personal talk with your pastor and ask for a clearer understanding of his intent. A good sermon is the product of a faithful and devout congregation multiplied by the pastor's own prayers and yours.

5. Seek guidance in earnest prayer if you come home from any service in the house of the Lord without receiving a positive stimulus and renewed joy in being a Christian.

6. If you always sit in a rear pew, move up front!

7. Take up your job as a Christian and give it full time. "Declare how much

God has done for you"—Luke 8:39. Spend the whole week at this and you'll be prepared for next Sunday's sermon.

8. Seek a forgiving heart. If this seems odd as a rule for gaining aptitude in the art of listening, consider the humanness of your pastor. He needs to know that his congregation practices Christian forgiveness, not toward the sermons he preaches but toward one another. If you can't understand the talk about forgiveness because you don't have anything to forgive anyone and you're sure they don't need to forgive you for anything, you need God's forgiveness more than anyone else!

9. Keep a notebook and record ideas gained from the sermons and your daily Bible reading. This helps you to gain a clearer understanding of what it is you really believe.

10. "Take heed how you hear"—appl the message to yourself. Don't try to fi it to someone else. In fact, use the im pulse to fit it to someone else as a dange signal. We are guilty more often tha not of the very thing we find it so eas to accuse our neighbor of.

"To HIM who has, will more be given" —the indescribable joy and personal rev elation of guided Bible study keyed b your pastor's sermons, is cumulative Your interest begets his interest and you church life becomes suddenly more vita and satisfying.

"And from him who has not" the driv and enthusiasm, the interest and per sistence to study and grow in God's grace "even what he thinks that he has, wi be taken away." It's dangerous to da dream or fidget through a sermon.

"Can't we find a better way of keeping track of the money?"

These Christians in British Guiana have big problems in professing their faith in a nation where other religions are antagonistic and aggressive

"I PERSECUTED THE CHRISTIANS"

A STORY ABOUT A MAN WHO CHANGED

By VIOLA L. SCOTT

THE PALM TREES stirred in the first eeze of dawn. The breeze riffled the ges of a book on the table at which sat maroo. He closed the volume of Hindu rse he was studying.

Samaroo was not an early riser. The uth was that he had not yet gone to d. He had been reading throughout e night—first in the Hindu *Upanishads*, en some marked paragraphs in a book nich told of the coming of *A Spotless ne* who would some day live on earth.

Samaroo lingered at the window, and ared out across the sleeping village.

WHAT IS IT I SEEK? he questioned himlf anew.

His eyes turned toward the Hindu teme where he worshiped daily. The outer alls flaunted feathery plumes of pale nk paint which tropic sun had plucked from the boards. The shabbiness infuriated Samaroo against those who were content to let the temple rot in the humid heat.

His rage flamed even more violently against the Christians in the village. This very day they would dare to lay the foundation of their chapel not far from the temple. Last night, Samaroo remembered with satisfaction, he had given them a good scare.

Armed with a thick stick, his pockets heavy with stones, he prowled from shadow to shadow until he could leap at the house where the Christians met. Shielded by night, he shattered with one blow the lantern that swung from a rafter.

"Christian heathen," he shrieked. "I bring you greetings."

Samaroo, firing stones as if they were buckshot, fled when men and women swarmed toward him, furious as bees when the hive is upset.

IT WAS AFTERNOON before Samaroo came from his house. At the Sweet Shop, where he stopped to chat with village idlers, he was greeted by winks of the eye. The village, as he had known it would be, was agog with the story of the attack on the Christians.

"Your friend Joshua was at that meeting." The shopkeeper joined in the general laughter which interrupted him. "He's got a bump on his head the size of a cricket ball."

The expression on Samaroo's face did not alter, but his heart beat with painful thuds. He hurried over to Joshua's home, where he was always received with joy. Even when Joshua became a Christian, the bond between them held firm.

This love strengthened the grip of Joshua's hand as he bade Samaroo welcome, though his smile was half-accusing. Samaroo's glance went at once to the swelling that jutted from Joshua's forehead.

"My friend . . ."

"Peace for the soul does not come from strife," Joshua rebuked. "Please do not argue this time but let me just read you some passages from the Christian Bible."

SAMAROO SPRANG from the bench, his shame and regret destroyed by his wrath.

"I am a Hindu. I shall always be a Hindu. I will find my own answers in my own faith."

"And you will forever be seeking. I, too, as you well know, used to read the Hindu scriptures over and over, just as you are doing. They were not enough. In the Christian faith I found peace and happiness, where before I had only fear."

Joshua held out his Bible, his eyes pleading. Samaroo shook his head, and left the house abruptly.

SAMAROO TRIED several times to read, only to put down the book and walk to the door for a breath of night air.

"You are as uneasy as a conscience," his wife teased.

"That is no concern of yours."

Sita bent her head lower over the sewing in her lap, but Samaroo saw the tears in her eyes. He was sorry, but he did not apologize. A Hindu, he often said, is lord in his house. Wife and children must obey and please him.

He settled himself on the front step, then strolled down to the gate, and finally set off for the Sweet Shop where the men of the village would be gathered for talk. On his way he had to pass the Christian church which was to be dedicated soon.

LIGHTS BLAZED in the new building. Samaroo, a skilled craftsman in the art of woodworking, thrilled to the rhythm of hammers and saws. He walked to the door and looked in. Even the women were helping. One of them nudged a workman, and nodded toward Samaroo. All became silent. The men set aside their tools. They drew closer together. One, with an angry look, started toward Samaroo but Joshua came forward, a smile on his face.

"You've come to see what bad carpenters we are?"

Before Samaroo could reply they were joined by the pastor who offered his hand in welcome. Samaroo ignored the hand, but the pastor went on talking as if he had not noticed.

"Come, see the carving on the pulpit," he urged, "and tell us what you think of it."

British Guiana, on the east coast of South America, has an unusual assortment of races and religions. Nearly half the people are East Indians, descendants of immigrants from Asia, who are mostly Hindus. A third of the population is Negro. There are American Indians, Portuguese, and Chinese.

JOSHUA REMAINED near but did not join in their conversation. When they left the building late that evening, however, Joshua pressed his pocket Bible into his friend's unwilling hand.

Samaroo studied the Bible late into the night, comparing passages with paragraphs in his Hindu books. He went to question Joshua the next day, and many days after that.

"I am but a catechist," Joshua finally said, "and still have much to learn myself. You should talk with the pastor so that all questions and doubts disappear from your mind."

ON THE SUNDAY that Samaroo entered the Christian church as a believer there was but one unhappiness to disturb his peace. His wife was still a Hindu. No arguments, pleadings, or threats by Samaroo could persuade her.

"I shall always be a good wife to you except in this one thing. Some day you will see that you have been led astray."

"I will never worship Hindu gods again," Samaroo stormed.

His wife shrugged her shoulders.

"Perhaps. But I do not think you will really be a Christian either. And though you force our children to be baptized I shall teach them to pray to our gods."

Samaroo struck out at her but Sita darted from the room. He raged within himself as her laughter floated back to mock him.

She doesn't know the strength of Christianity, Samaroo gloated, anticipating the defeat of his wife's prayers. Hadn't Joshua and the pastor demonstrated how Christian faith not only surmounted obstacles but could produce miracles?

Yet he was uneasy as, day after day, he came upon his wife in prayer—with the children beside her. They would flee in tears or scream when Samaroo threatened them, until his home life became unbearable.

THE TALK AND LAUGHTER of Hindu companions behind his back also roused Samaroo to rage, or depressed him into sullen silence. He withdrew more and more from contact with them.

"Seek companionship among the Christians in the village," Joshua advised.

But they, remembering Samaroo's previous persecution, were slow to welcome him.

He began again to read his Hindu books. To his dismay he could find little solace in them now. He sought comfort in the Christian Bible but there was much in it which disturbed him. With reluctance he at last admitted that the trouble lay within himself. He had become a Christian but with reservations, accepting this new faith only because of what it could do for him. He began to realize that to possess the power and peace of Christianity he must give of it and of himself to others.

WHERE SHALL I start? To whom shall I go? he pondered.

Through an open door he glimpsed Sita rising from prayer. Samaroo picked up his Bible and came to her.

"I am going to read to the children. Will you come and listen too?"

"No."

As Samaroo read daily to the children he noticed that Sita, occasionally, would continue at her work instead of going

away. He noticed, too, her amazement each time he made an effort to control his temper. As he became less and less abusive, peace began to dwell once again in the household.

ALMOST TWO YEARS after Samaroo had become a Christian he discovered one day that the clay god to which Sita prayed had disappeared. When weeks went by and the god was not returned to its niche, Samaroo gained the courage to question his wife.

"I did not tell you before, my husband, but I have been studying your Bible with Joshua."

Samaroo embraced his wife, tears of joy in his eyes.

"Joshua has persuaded you, then."

"Not Joshua. You."

"I! But I haven't mentioned Christianity to you for months. Not since the day you lashed out at me like a she-tiger."

Sita smiled.

"You, my husband. I could not help but hear as you read the Bible aloud. But more than that, the Christian faith has made you gentle and kind. You never quarrel with me or our neighbors any more, and you stay at home in the evening."

"Well, I much prefer to be with my family instead of arguing with those fellows down at the Sweet Shop. Most of them are a bad lot."

"Has Joshua told you they have been threatening him? I hear they dumped his rice crop into the river."

"Yet Joshua pays them no heed." Samaroo's sigh expressed his deep concern. "He is out teaching and preaching somewhere in the village every day."

SITA CAME RUNNING from the market one morning. Samaroo heard her cry as she stumbled up the steps in her haste.

"They have killed Joshua," she gasped.

Samaroo gripped the doorpost. He stared at Sita in disbelief.

"No! It cannot be. It is just some wild story."

Sita wiped her eyes with the sleeve of her blouse.

"They say he still breathes. If you hurry perhaps it will not be too late for a last word with him."

"It's only a story," Samaroo insisted. "Don't you think so? But I'll go." At Joshua's home he elbowed his way through a crowd blocking the door. Friends at the bedside made way for him.

Joshua lay pale and still. Sobbing aloud Samaroo flung himself beside the bed. Joshua opened his eyes. "I am glad you have come," he said. "There is something that keeps me from going in peace."

"Give me your burden," Samaroo begged. "Often have you helped carry mine."

JOSHUA'S WORDS fluttered forth on waning breath.

"There must be someone to take my place here. If I could choose, it would be you."

Samaroo's eyes widened with astonishment.

"But I am not worthy. You know how I have persecuted Christians."

"But you are growing in faith, and with God everything is possible. Think on it, brother, and place yourself in heavenly hands."

"I see you have known of my desire, though it is the one thing I never confided to you. How could such a one as I presume . . ."

A smile lighted Joshua's face. He raised his hand as in blessing or farewell, and with his last strength whispered,

"I beg of you to follow the path which God will open before you."

FIVE MAKE A FAMILY:

Humility and Housecleaning

THE HOUSE was blissfully quiet after he family left. The morning was crisp nd sunny—just the sort of day for thor- ough, behind-the-ears cleaning.

I whisked the breakfast dishes out of he way in a hurry. Somehow I find my- elf doing a lot of things that were the hildren's chores earlier. They are so erribly busy that to insist on their get- ing up in time to get the dishes done efore they leave for school seems cruel. And I think they do enough in the vening and over weekends so that they lon't feel like guests in their own home.

CERTAINLY SUSIE, at least, feels at ome enough to invite guests without sking me. I was a bit flabbergasted when she announced last night that her eacher was coming to our house for sup- er sometime during the Thanksgiving oliday and what night would it suit me o have her?

I pulled my jaw up just in time. "When lo you think would be a good time for er?" I asked, as casually as she had nade the announcement.

"She says it doesn't matter to her, so long as I make sure it suits you. You an tell her at the PTA meeting."

I realized then that I'd been putting off thinking about that meeting. My con- versation with Miss Regan had given me an uncomfortable feeling about PTA. Even now, when things seem to have straightened out between her and Pete, he thought that any of the teachers could ook on it as a pressure group was un- pleasant. There was a nasty little doubt at the back of my mind about our or- ganization. It would have to be faced and dealt with sooner or later. I couldn't just pretend it wasn't there.

YET I PUT IT OFF last night. The end of a busy day was no time to think about anything that required a level head and no emotional evasions. Now I put the brakes on my physical energy, picked up my Bible, and settled down in my fa- vorite chair. The fifteen minutes it takes to read a chapter in the early morning, and carry its thought with me for the rest of the day, are priceless.

Not that I often carry the thought of the whole chapter with me. Usually there is some verse or series of verses that jumps out at me with special meaning. But I've remembered for a long time what Pastor Ittel said in one of his ser- mons, that the Bible should be read as a whole, not just as a collection of isolated verses. Any verse has more meaning if you see it in relation to the rest of the chapter and to the Bible as a whole.

His insistence that it was important for every Christian to read at least one chapter a day and that to read a whole book at a time every now and then will make the whole Bible speak more clearly, impressed me at the time and has changed my habits of Bible reading.

Right now I am reading Romans. I turned to the fourteenth chapter. How often I have heard it and how differently I see it each time. Take that verse: "No man liveth to himself." I think that was one of the first memory verses each of

our children learned. It was taught them with the simple interpretation: Don't be selfish. We all belong to each other. Think of others.

THE LAST TIME I read the chapter, I wondered how anyone could miss the connection with the next verse. "Whether we live or whether we die, we are the Lord's." I felt how wrong it was to stress "human relations" when the chapter laid such a lot of emphasis on doing everything—eating, drinking, keeping feast days and fast days, living, dying—to the Lord.

This morning, with teachers and PTA on my mind, I got a new slant. The Lord is there. He is the master of eternal life and judgment. But so is our fellow man there. Because we all belong to God and to him alone, we must neither judge nor offend others who also belong to God. The relation of human beings to God is involved in all our relations with other people.

The prayer that came to my lips seemed to come almost by itself. I hardly knew what I was going to say until it was spoken: "Almighty and everlasting God, help me, I pray, to see my path clearly and to walk in it humbly, for Christ's sake. Amen."

I CLOSED THE BOOK and laid it on the table. I had a lot to think about, but I could think while I worked. The first thing was to get the bathroom spick and span. Bucket, scrubbing brush, cloths, cleanser—on to the fray!

And fray it was. Pete's socks where he had dropped them last night. Karen's powder spilled on the edge of the washstand. A large puddle where Susie had hung her paint rags after washing them but not wringing them out thoroughly.

Even Dan had contributed to the confusion by leaving his dirty shirt and the tie he wore last night on top of the toilet—cleaning this room in the right spirit ought to give me practice in humility.

Humility did seem to be a key to my problems. No matter how hard I try, or because I do try so hard, humility always comes hard for me. Not just in situations where I feel some tension, either.

TAKE MY AFTERNOON with Doris Deland and Mrs. McIvor. Doris had talked very freely about her lack of purpose in life, her feeling that her empty house was a sort of prison from which she wanted to escape. Mrs. McIvor had hinted at a similar feeling when she said that she was happy to see us because a lot of the time her house was like a morgue.

I sympathized with both of them, counting my blessings in my happy home life. Yet under my quiet sympathy there was the feeling, amounting almost to a judgment, that in Doris, at least, the real problem was one of faith. I've known other people to surmount similar difficulties and lead rich full lives. I had a feeling that I could too, if I had to. I came pretty close to wishing she had as much faith as I had! As though anyone can enter into another's situation and judge his faith!

Sprinkling cleanser in the tub and watching it foam up under my brush, I knew that being on "friendly" terms with Miss Regan hadn't changed my feeling that a lot of the trouble had arisen from the fact that she hadn't "enough" faith to give her an inner security and keep her from imagining threats where none existed. Once I had gotten my feet back on the ground, I had wished that she, too, could have *my* faith. What a Pharisee! I rinsed a cloth in clear water and gave it an extra twist.

FIRST SIGHT OF NEW SERVICE BOOK

People who go to the movies are occasionally treated to a surprise. In addition to the picture advertised, they are shown a sneak preview of a new picture. This is Hollywood's way of testing audience reaction.

I'd like to let you in on a sneak preview. The other day a 134-page grey paper-bound pamphlet arrived on my desk. The title page bears the imposing inscription: "Liturgical Music from the Service Book and Hymnal of the Lutheran Church in America. Issued in advance of publication, 1957."

Following the title page is a brief introduction entitled "The Music of the Liturgy." This brief essay is the key to understanding what follows in the rest of the book. The writer traces the early development of liturgical music in the Lutheran Church following the Reformation.

The services had been translated into the people's tongues and then set to the traditional music of the church, which was plainsong. This meant that in the hand of Luther the people were to sing in German the melodies prepared for Latin words. One can imagine the result when one realizes that a word in one language has not always the same number of syllables in another tongue.

Because of this difficulty the words were often paraphrased and then set to chorale melodies frequently composed for the purpose. The classic example is the great canticle which in Latin had always been sung as *Gloria in Excelsis Deo*. Modern German translates this *Ehre sei Gott in der Hoehe*, but the paraphrase in chorale form, *Allein Gott in der Hoeh' sei Ehr*, is more familiar to most Germans. If you compare this chorale (No. 160 in the *Common Service Book*) with the text of the *Gloria in Excelsis* (*Glory be to God on High, CSB*, p. 12) you will see how the text was changed.

When our forefathers came to this country they soon found it necessary to adapt their worship to the language spoken here. In seeking for translations in English of the traditional text of the liturgy they found much of what they needed in the Episcopal Church's *Book of Common Prayer*. It was only natural that they should also borrow the type of chant which was used with these English texts.

Thus in American Lutheranism, Anglican chant gained a position which has made it over the years the most universally used form of liturgical music in our churches. This type of chanting was known as "cathedral" pointing.

The writer of the essay which introduces "Liturgical Music" continues by showing that this type of chanting has been in recent years replaced by a new kind of chanting or pointing, which brings the normal accents of the text upon the natural accents of the chant. This is a return to the ancient manner of performing psalms, canticles, and responses.

While the music is divided into measures and the words are set beneath certain notes, these divisions have no bearing on the time required to chant the words. The notes have no time value.

Copies of "Liturgical Music from the Service Book and Hymnal," described by Dr. Brown in these pages, are now available at the United Lutheran Publication House. Price is 35 cents (30 cents for 50 or more).

The time that any note receives will be determined solely by the time the spoken words require. All other time values, especially those of the notes, must be forgotten. The notes indicate only change of pitch.

This may sound confusing to the average choir singer or pew worshiper who is used to singing the service and tapping his foot to keep time. A half note is a half note and a whole note is a whole note and that's the way they're to be sung.

But such adherence to the time makes a rather ridiculous rendition of the service. After all, the text is paramount to the music; the music is only a vehicle to the text. Thus, in the *Gloria in Excelsis* in the CSB, many of our choirs sing "REEE-ceive our prayer." No one talks that way, so why sing it improperly?

As the writer says: "In all cases the right sense of the text will govern the time and phrasing of the music. The accompaniment must never dominate, but should simply support the proper rendition of the text."

What has been said thus far has to do with the first setting, music for the most part resembling that of the Common Service. The second setting is "based on the melodic form of the chorale, (and) requires little in the way of special directions.

"Some of the music, notably the brief responses, is common to the first setting and should be chanted in the same manner. A few of the intonations are more extended and complex, and this music reflects more of the spirit of Continental Lutheran use, though all of the paraphrases of the extended chants have been eliminated in favor of the straight liturgical English text. The notes of the music have a general time value, but should be sung freely, devotionally and in a flowing style."

IN THE FIRST two settings, acknowledgment is made of our indebtedness to the Anglican and Continental chorale melodies. Our heritage is also rooted in the plainsong or Gregorian type of chant, a form still employed in the Roman Catholic and many parts of the Lutheran churches. The Joint Commission prepared a third setting in the plainsong pattern. Limitations of space prevented its inclusion in the book.

This plainsong setting, an adaptation of the *Missa orbis factor*, will be available as a separate publication. It is, the writer says, "the most ancient and historic form of liturgical music, and while it is used by fewer churches at the present time than the type of music represented in settings one and two, the contemporary free style of both the chant and the chorale indicate a return by both to the plainsong sources from which they developed."

This final word deserves serious consideration:

"It is recognized that the introduction of new musical settings to the liturgical services of the church is attended by a period of unfamiliarity and strangeness until the music has been fully mastered. Worship in our churches has been characterized by the hearty participation of our people in the liturgical song, as in the beloved hymn. In sending forth this book, with settings which are at least in some degree new and unfamiliar to many people, it is hoped that the proper study

rehearsal and patience on the part of choirs and congregations, will lead to an acquaintance with the music that will issue in a fresh chorus of praise and thanksgiving to our Lord and Redeemer."

(*To be continued*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Confidence

QUESTION: Dorothy, eighteen, wanted to go to a mountain resort to work as a waitress during the vacation months. Her father was strongly opposed to her going. He said it would be the beginning of her downfall, and cited a misfortune which happened at the seashore a few years ago.

We have tried to bring the girl up in the right way, and she has been quite respectful and, I believe, has done the right thing through the years. I was willing to have her go, but Will was pretty stubborn about the matter. He wants to be sure Dorothy keeps going right.

REPLY: Parents are to be commended for doing their best in rearing children and trying to guide them aright, but they cannot forever act the part of police, detectives, or overseers. Young people, at Dorothy's age, or even younger, must have the opportunity of going it alone, and learning to assume responsibility for self. It cannot be learned from a book, by a correspondence course, or constant supervision. By Dorothy's age supervision and instruction have done their part.

It was for both parents to trust the girl and permit her to go to the resort. That conclusion is reinforced by the fact that she has a good record of attitudes and behavior. Parental trust will prove an inspiration to Dorothy and help her. Parents must not expect a 100 per cent guarantee for youth—or even for adults.

Responsibility

QUESTION: We are having so much experience with the irresponsibility of our two children, and failure of our appeals for better behavior, that I am calling for help. Will a child automatically become responsible at a certain age? When?

REPLY: There is no magic formula for the remedy of this weakness, as must be said of many human difficulties. Until a child learns to be responsible he will probably remain negligent. While a parent cannot "make a child responsible," he can do many things to help bring about the desired results.

If a youngster does not readily use his understanding and "get under" the obligations which are his, parents should make clear to him what is expected, confront him with the task or situation, and stay with the task and see that it is carried through to completion as well as can be hoped for, though it may seem hard. The next should probably be a little more advanced, and so the following one. Each success ought to be "celebrated." Such a procedure should be continued until the youngster shows readiness to "go it alone."

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 349 N. West End Avenue, Lancaster, Penna.

A LETTER TO PHILEMON

Read Philemon 12-25

How to behave like a Christian, even in the relation of master to slave, was the point in Paul's brief letter to a friend

By JOHN SCHMIDT

IN REALITY, said Paul, he was not so much requesting a favor from Philemon, as granting him one! So much had Paul come to love and esteem this runaway slave, that to return him to his owner was like "sending his very heart." It was a sacrifice to let him go, for Onesimus had been ministering to Paul's comfort and doing errands for him.

Since Paul had found the new Onesimus to be trustworthy, Philemon would no doubt find him so. This service Paul graciously acknowledges to Philemon as being done "on your behalf," since the slave had, in some sense, been acting for his master, who had he been nearer would himself gladly have rendered Paul the same service.

So Paul was inclined to keep Onesimus by his side. But the wish was overcome. Christian love must be free from even the appearance of being involuntary (II Corinthians 9:7; I Peter 5:2). True service must be free from every compulsion, except that imposed by the loving will of the doer himself.

WITH "charitable delicacy" Paul gives a mild description of Onesimus' past conduct—"he was parted from you . . . if he has wronged you at all, or owes you anything." In the apostle's own words: "Love . . . does not rejoice at wrong" (I Corinthians 13:6).

Was not God working his will in all this, even through the evil? he asks. Providence is veiled and one need say "perhaps" about its workings. Yet did not redemption and victory come out of suffering and defeat? No Christian can doubt that God is able to use even evil for good.

And here is a slave who ran from his earthly master into the arms of his eternal Master. As a result, a relationship that was temporary and mercenary is changed into an eternal and spiritual bond. Thus Philemon had not suffered a loss but made a gain.

THE QUALITY, as well as the duration, of the relationship has been changed. This slave was no longer merely "a breathing thing," but a beloved brother in the Lord. The very fact of his unqualified return, his preparedness to accept whatever punishment his master might impose on him, proved the reality of his rebirth (compare I Timothy 6:2).

The sentence begun in verse 12 is now finished in verse 17. The request rests upon the solid foundation of the long-established partnership (verse 1). Love always makes its object a part of its very self. "He who receives you receives me" (Matthew 10:40), said he who makes all Onesimuses one with himself.

ONESIMUS was probably a thief, as well as a runaway. The language of verse 18 suggests that he may have confessed such an act to Paul. Since it provided him with enough money to reach Rome, the sum must have been rather large.

This obstacle, too, must be overcome.

So Paul takes the pen from the hand of his secretary and, half-playfully, writes a legal document, a promissory note. It is the usual form by which a debt is acknowledged in the papyri—"I will repay." Here again Paul acts in the spirit of him who cancelled our vast "debt" of sin by saying "charge that to my account."

Surely Philemon had no real alternative, other than accepting such terms. Paul overlooks no available argument to lift his friend's action to the level of Christian brotherhood. Briefly he recalls the spiritual and therefore eternal debt that Philemon owes to the apostle, whose coming brought him from darkness into the wonderful light of Jesus Christ. Yet this claim cannot and will not be pressed.

Paul hides Onesimus behind himself and now he hides himself behind Christ. He is not asking anything for himself, but only that Philemon do his Christian duty. His anticipated joy is wholly unselfish.

THERE IS an echo of his earlier pun in verse 20. "My brother, I want you to be an Onesimus to me, as I am sure he will be to you." Then Paul's heart will be refreshed. This reminder of the thankful reference in verse 7 suggests Paul's certainty that Philemon will certainly do as much for him as he had gladly done for others.

Greek orators never put a climax at the end of their speeches, preferring a milder note that would restore an excited audience to its normal quiet. This tradition Paul follows in his letters. Perhaps he here takes the letter from the hand of the scribe, reads it over and then adds a personal message in his own handwriting.

There is a note of authority in the words—"Confident of your obedience, I write to you"—but it is quickly swallowed in the theme of confident love. His concern is not obedience to Paul, but rather obedience to the Lord. Such loving obedience does not measure its action with a jeweler's scales, so "you will do even more than I say."

WAS THIS "more," that Philemon should grant freedom to his slave? Perhaps, but only if it were Philemon's idea. Certainly in some form Paul's plea was answered, since otherwise this personal letter would never have been made public and preserved for later generations. John Knox has some interesting speculations in *The Interpreter's Bible*, centering in the thought that Paul was making a concealed request that Onesimus be returned to him as his servant and that he later became bishop of Ephesus (there was one by that name in the early second century).

The suggestion that a guest room be made ready would be an added nudge to comply with Paul's request. It may well be that Paul spoke with greater confidence than he felt, just as we say "I'm feeling fine" to a casual inquiry, so that his words might be paraphrased, "Before you know it, I'll be needing your guest chamber again."

The democracy of the Christian church is seen in the final greeting. Authors of the two *Gospels* are linked as equals with "unknown" country preachers. In general the list resembles that in Colossians 4:10-14.

These matters cared for, Paul returns to his favorite theme, with which he had begun the letter (verse 3): "The grace of the Lord Jesus Christ be with your spirit." Only that grace is powerful enough to transform a runaway thief—and his master!

"OUTSIDER" DESCRIBES REFORMATION

The Reformation. A History of European Civilization from Wyclif to Calvin. By Will Durant. Simon and Schuster. 1025 pages. $7.50.

The sixth volume of Durant's "Story of Civilization" is a prodigious intellectual and artistic achievement. The thousand large pages of the book are crowded with a multitude of skillfully etched word portraits of the men and women who helped to shape the age of the Reformation. Political, economic, and social movements are vividly described, and the art and literature of the time are discussed with insight and humor. Within the broad sweep of the book are countless illuminating details—like the reference to the linguistically gifted Emperor Charles V who "could be silent in five languages." The complex and many-sided age is treated with uncommon fullness and urbanity.

The uniqueness of this volume among many recent treatments of the Reformation is the fact that it was written by a man who does not feel himself to be deeply involved. Other authors have been professed Roman Catholics or Lutherans or Calvinists or Anabaptists or Anglicans. Durant is none of these. He is an outsider attempting to describe the tremendous religious issues which were at stake in the Reformation without being able really to understand them. His very effort to be "impartial" defeats his purpose and sometimes results in unintended caricatures.

To assert that Luther's "rebellion was far more against Catholic organization and ritual than against Catholic doctrine" is to miss the mark completely. The reiterated assumption that the Protestant Reformation centered in an advocacy of "the right of private judgment" and the repeated intimation that it was at root (not incidentally) nationalistic must also be dismissed as long-exploded myths.

For the theology of Luther (presented in distorted outline) the author has as little sympathy as for the pretensions and corruptions of the Roman hierarchy. John Calvin fares even worse, for Durant confesses, "We shall always find it hard to love the man who darkened the human soul with the most absurd and blasphemous conception of God in all the long and honored history of nonsense."

The "heroes" of this history are those whom the author chooses to call rationalists, and Erasmus is the most notable among them. Thus the way is prepared for Volume VII, which is to be called "The Age of Reason." THEODORE G. TAPPERT

Philadelphia

END OF "INTERPRETER"

The Interpreter's Bible: Volume 12. Abingdon Press. 817 pages. $8.75.

The final volume of the celebrated "Interpreter's Bible" climaxes a major modern contribution in the field of biblical commentaries. Only time will test how permanently practical is its now-familiar device of separating exegete and expositor. Some writings lend themselves to this division better than others. Some writers are also more congenial than others as team-mates.

The volume just issued includes, in addition to the interpretation of the General Epistles and Revelation, four general articles and two indexes, one of scripture passages cited out of context and the other of subjects. The latter gives promise of being the more useful.

The first article, on "The Transmission of the New Testament," by Kenneth L. Clark is a brief history of lower criticism in this area. The second, called an "Illustrated History of the Biblical Text," consists of a series of beautiful color plates of Hebrew, Aramaic and Greek manuscripts. The selection, photography and chronological comment is by John C. Trevor.

The third article, probably the most significant of all, is Frank Cross's up-to-date

tory of the finding of "The Dead Sea Scrolls" and their significance for the study of the Old Testament text and of New Testament vocabulary and religious ideas. The last, by Samuel Terrien and John Knox, essays the needful but almost impossible task of preparing satisfactory charts on literary chronology, with parallel columns for historical events, both general and biblical. It might have been worth while to provide additional columns suggesting the various main alternatives in dating the writings, as argued in the main lines of biblical scholarship.

When we turn to the commentaries themselves, B. S. Easton approaches the epistles of "James" as a rather disjointed Jewish ethical treatise, re-edicted by some Hebrew Christian at the end of the first century, in order to provide needed concrete ethical instruction for the church. Such a writing lends itself well to the method of this commentary. Since the connections are loose, the expositor, Gordon Poteat, can be justifiably free in suggesting vivid, fresh, practical illustrations of its flowing stream of ideas.

Archibald Hunter interpreting "I Peter" makes a strong case for its authenticity, dating it from Rome about 64 and seeing Paul's Greek companion, Silvanus, as Peter's secretary. He reads it as a circular letter from Rome to the churches in Asia Minor, intended to bolster hope in the face of a coming persecution, which is already experienced in Rome. He interprets its ideas as reflecting both the *"kerygma"* and the *"didache"* of the early gospels.

"II Peter" and "Jude," because of their close literary relationship, have the same exegete and expositor. The former is Albert Barnett, who writes: "The author of II Peter believes that wholesome religious experience deserves and requires a sound theological and historical foundation." From the earliest church fathers, the authenticity of this letter was questioned, but not its canonicity. It is interpreted as a middle second-century document, seeking to commend "original and authoritative Christianity." Like Jude, which it quotes to a major degree, the writer regards theological and moral heresy to be intertwined. "Jude" is treated as an earlier (c. A.D. 125) encyclical to Greek-speaking Christians of Asia Minor, facing the problems of Docetism and Gnosticism. The expositor for these writings and I Peter is Elmer G. Homrighausen.

A most happy team of writers is responsible for presenting the Johannine epistles, Amos Wilder as exegete and Paul W. Hoon as expositor. The "John" who writes these documents is seen to be seeking to oppose "a disordered religious romanticism," which is mistaken for original Christianity. He emphasizes God's ethical nature as revealed in the God-man, Jesus, and the corresponding moral character of fellowship with Him. "I John" is called an "epistle of ideas," lacking definite historical, personal, or geographic allusions. The interpretation given these writings speaks to some of the basic moral and religious problems of the 20th century. It is clear, bright, and most stimulating with a wealth of illustration.

In his introduction to "Revelation," Martin Rost provides an excellent outline of what apocalyptic writing really is. He shows too how the wide circulation of this early disputed work was partly responsible for the "artificial, subjective manner" in which generations of Christians interpreted.

The book is dated about 95. The author is called "an uneducated Jewish Christian of Asia Minor," who writes as a "loyal confessor" to people who like him were steeped in the Old Testament and apocryphal writings and ideas and whose faith needed to be bolstered in the face of harsh persecution. The exegete is allowed three-fourths of the page and thus is enabled to provide helpful indications of the sources of the various detailed apocalyptic images. At the very end, the expositor, Lynn Harold Hough, takes 62 additional pages to summarize "the message of the book." This is done in such detail as to constitute almost a third parallel treatment of the text.

WILLIAM C. BERKEMEYER
Bethlehem, Pa.

Mission Organized in North Wilmington Subur

WILMINGTON—The fourth mission congregation to be organized in Delaware within the last five years was formed Oct. 27 as Church of the Good Shepherd in the suburban area north of Wilmington.

Development work was begun in January by the Rev. Samuel L. Besecker, a 38-year-old Pennsylvanian and former pastor of Resurrection Church, a mission in Franklin Park (Chicago), Ill. The first service was held March 31, Sunday school classes began in April.

Meeting in a public school building, average attendance at services is 100, present Sunday school enrollment 129. Organized with a charter membership of 120, the mission attracts residents from a widespread suburban area. A parsonage has been purchased by the board of home missions of the Pennsylvania Ministerium. Title to the home will be transferred to the congregation.

Taking part in the organizational service at which 183 attended were Dr. Roy Winters, executive secretary of the synodical board of home missions, and the Rev. Orval C. Hartman, director of home missions.

A fifth mission in Delaware is pres under development by the Rev. Howar Weidemoyer in south Wilmington. A field is expected to be opened in D Del., early next year.

Zion Church Will Rema In Downtown Wilming

WILMINGTON, DEL.—Zion Church, a gregation in the forefront of the battl survival of city churches located in teriorating neighborhoods, has been o a chance to withdraw from the battle disband or relocate. But the membe overwhelmingly voted to remain in it location although only 30 per cent o 800 confirmed members live in the Most are now residents of the suburbs

The vote was taken after it was le that a proposed freeway would go th the church property. Decision on wh the highway will be built will not be before next year, but the congregation to discuss what it should do if the pl approved.

Good Shepherd mission organized with 120 charter members in northern Wilmington sub
Developer Samuel L. Besecker, Dr. Roy Winters and Pastor Orval Hartman conducted s

ee possibilities were offered. The con-
tion could merge with another ULC
hurch or disband; it could move to a
b without interfering with the work
being done by one of the ULC mis-
or it could rebuild in its old neighbor-
The vote was 95 per cent in favor of
g and rebuilding. Cost of the land
in this case would be $100,000. The
rebuilding project may cost as much
50,000.

n Church has been concentrating on
tive social mission program over the
six years to adapt its ministry to the
of the neighborhood. At the same
t has received 400 new members.
ceptance of Negroes into the church's
ties is progressing, Pastor Robert E.
eyer reports. So far there is only one
med Negro member at Zion, but the
vised playground of the church is used
many as 100 Negro children. Negroes
begun attending Sunday school classes
ake part in Boy and Girl Scout activi-

he freeway is built, Pastor Neumeyer
es, it may help the area. Rundown
s would be razed and new apartment
ngs may be erected in their stead. This
y he has not spoken out against the
t despite the fact that it would burden
hurch with the staggering cost of re-
ng just a few hundred feet from its
nt location.

ANA

ssion Receives Help m Older Congregation

By WILLIAM L. PIFER

IANAPOLIS — Because the Board of
ican Missions does not have enough
y to help all missions in their building
cts, members of Emanuel Church, a
ar-old congregation in Lawrenceburg,
ahead and signed a personal note for
00 so that Prince of Peace mission in
napolis could build a house chapel.

The members of the Lawrenceburg congregation had just completed a building project and dedicated it on Oct. 27. Pastor of the church of less than 100 communing members is the Rev. William H. M. Sigler.

DONALD M. DOW has resigned as director of Camp Lutherwald to devote all his time to the pastorate at Zion Church, Bristol. His resignation becomes effective Jan. 1. Pastor Dow has been director of the camp since its beginning.

Koch Takes Indianapolis Parish

HAROLD E. KOCH, since 1955 on the staff of Wittenberg College, resigned from his post November 15 to accept a call to Gethsemane Church, Indianapolis. He was secretary of development and, subsequently, the alumni secretary at the college, and helped the school's 1957 alumni fund campaign exceed its $85,000 goal.

A native of Chicago, Mr. Koch returned to college in 1948 after 18 years as a successful businessman in Chicago and Indianapolis. He graduated from Wittenberg in 1952, from Hamma Divinity School in 1953 and served his first pastorate at Zion Church, Park Hills, Ky.

ULCW Meet in Valparaiso

UNITED LUTHERAN CHURCH WOMEN of the Indiana Synod convened at Trinity Church, Valparaiso, and heard a number of speakers including Synod President Walter Wick, Chicago Seminary Professor Robert Marshall, and Dr. Paul P. Anspach.

Officers are Mrs. William Mabe, Mrs. George Grunewald, Miss Floy Meyer, Mrs. Alvin Meyer, Mrs. Robert Whitenack, and Mrs. Leonard Clemens.

NORTH CAROLINA

Mission Development Problems Discussed by Synod Committee

By FRANK K. EFIRD

SALISBURY—Need for more detailed instruction on methods and procedures in organizing missions was emphasized by mission pastors at a meeting last month in Salisbury. They met with the synod mission committee and expressed the hope that the synod would prepare a manual giving directions on organizational procedures to be followed in North Carolina mission congregations.

The synod mission committee held a separate meeting in which use of Brotherhood funds for mission development was discussed. Dr. R. H. Gerberding, executive secretary of the Board of American Missions, attended both meetings.

PLANS for organization of a congregation in Havelock, in the eastern part of the state, are in the making. Our Saviour Church was organized in Dallas Oct. 6 with 81 confirmed members. Synod President F. L. Conrad conducted the service.

At Charlotte, Christ Church, a mission, has been delayed in erecting its building, following the groundbreaking service. A man owning property adjacent to the church lot secured an injunction stopping the church from building. The case will be tried in the near future.

United Lutheran Church Women of North Carolina are giving Holy Trinity mission, Reidsville, $5,000 for the new church.

Evangelism Training Planned

EVANGELISM courses for laymen will be held in ten areas of the synod in January and February. The one-day, afternoon and evening, courses were planned by Associate Director E. Dale Click and Regional Director James A. Keisler, Jr., of the evangelism mission staff at a meeting with the 13-member synod evangelism committee on Oct. 22.

Synod benevolence receipts were 9.6 per cent ahead of last year on Oct. 25. On the same day 71 per cent of the goal had been raised.

Church Building in High Gear

GROUNDBREAKING, cornerstone layings, and dedications in late summer and early fall in the North Carolina Synod marked the rapid pace of church expansion projects in the area.

Recent groundbreakings included Lutheran Chapel, East Gastonia, a $60,000 educational building; Holy Communion, Dallas, a $110,000 educational building; Amity, Cleveland, a $12,000 parsonage; St. Paul's, Statesville, a $14,000 parsonage; and St. Peter's, Salisbury, a $143,000 church.

Cornerstones were laid for a $175,000 church by Mt. Olive, Hickory, and for a $65,000 educational building by Trinity Church, Rocky Mount.

Recent dedications were held by Bethany, Kannapolis, for an $82,000 nave enlargement and educational facilities; at St. David's, Kannapolis, for a $75,000 church; and at Emmanuel, High Point, for a $90,000 educational building. In North Carolina, Lu-

Where the Road Will Lead . . .

The church has an obligation, the "Charlotte Observer" said in an editorial on the Little Rock integration crisis last month. It wrote:

"It is proper that the church take an active hand in the turbulence, as the Southern church seems more and more inclined to do. In Little Rock, at least, full participation came only at the crisis stage, when the cow was out of the barn.

"The big question is whether greater participation by the church, in scores of quietly smouldering communities, cannot help prevent the cow from ever escaping as it has in Arkansas.

"How the Southern ministry reacts to this problem in the near future may determine, as much as anything else, where the South's road will lead."

Blueprint for $500,000 modern church to be built by St. Mark's congregation in Charlotte
"beautiful dream" designed to become reality in 1959 for church's 100th anniversary

eran church facilities must be paid for efore they can be dedicated.

"It's ONLY a beautiful dream," the parish aper of St. Mark's Church in Charlotte id in publishing the blueprint for its con- mporary church planned by Harold Wag- oner of Philadelphia, but it's a dream that scheduled to become reality in 1959, hen the congregation celebrates its 100th nniversary. Fund raising has begun.

The $500,000 building will be erected in rapidly developing business and residen- al area several miles from the present owntown location of the church in North arolina's largest city. The present church as been put on the market at $225,000. astor of the congregation of 1,200 bap- zed members is Dr. John R. Brockhoff.

Lenoir Rhyne at Capacity

PRESIDENT VOIGT R. CROMER reported to e Lenoir Rhyne College board of trustees st month that the institution has a capacity rollment of 906. Lutherans lead with 421 udents, followed by Baptists with 229 and lethodists with 148.

Harry Isenhour, prominent Salisbury lay- man, was re-elected chairman of the board of trustees.

Compulsory chapel attendance, begun this year, is working smoothly.

Lutherans Discuss Union

PASTORS of three Lutheran bodies, ULC, American Lutheran Church, and Missouri Synod discussed "principles of union" at a northern conference meeting at St. Paul's Church, Statesville, Oct. 31. Speaking for the ULC was Pastor Legrande Mayer of Charlotte.

Dancing Rocks College

Wake Forest College, co-ed Baptist institu- tion, located on a new multi-million dollar campus in Winston-Salem, ran into trouble when the board of trustees voted to allow dancing on the campus.

The board acted after a majority of the parents voted overwhelmingly in favor of allowing their children to dance at social gatherings. Some of the Southern Baptist churches are vigorously opposing the action.

Apportionment Payments Past Sixty Per Cent Mark

By RALPH I. SHOCKEY

TRENTON—Pastors throughout the synod were informed by Treasurer H. Torrey Walker that 61 per cent of the apportionment for 1957 had been paid by Oct. 1. Total amount for the year is $402,208 to be raised for synodical and ULCA purposes.

Ten congregations have paid 100 per cent. Several new mission churches have made substantial contributions.

The LWA goal for 1957 is $56,172 of which $36,391 has been paid.

A FOLLOW-UP of last year's evangelism mission is being held by St. Paul's Church, Linden, with Dr. Edwin R. Grub of Redeemer Church, Jersey City, serving as missioner from Nov. 18-20. The Rev. Floyd P. Milleman is conducting the services after the pattern followed during the ULC missions.

TWO LAYMEN from St. Paul's Church, Teaneck—Frederick P. Buschner and Frederick R. Stahl—were honored with the "Lamb Award" given by the United Lutheran Church Brotherhood at the Pittsburgh convention in recognition of outstanding leadership in the scouting movement in church and community.

It's the 100th for Trinity, Camden

TRINITY CHURCH, Camden, is the only church in the synod which holds weekly services in German, English, and Spanish. The congregation's service to the community was recognized during Trinity's 100th anniversary observed from Oct. 13-20.

Speakers were Synod President Edwin H. Knudten; Dr. Adolph Gorr, son of a former pastor and professor of language at University of Pennsylvania; the Rev. Antonio Contreras, pastor of Zion Church (Puerto Rican), New York City; and the Rev. Ralph I. Shockey, pastor-superintendent of the Lutheran Home of New Jersey.

CHRISTUS CHURCH, Camden, dedicated a new educational building Nov. 3. Dr. Knudten preached, and Pastor Werner Eberbach conducted the service. The new unit will serve the increased needs of the parish.

THE NEWLY organized Mental Health Association in Dumont is under the leadership of the Rev. Glenn H. Rudisill, pastor of Redeemer Church. It is one of the few independent mental health groups in the state.

Princeton Students Hear Pelikan

LUTHERAN STUDENTS at Princeton University heard Dr. Jaroslav Pelikan of Chicago University interpret the meaning of the Reformation in a special Reformation Vesper service held in the chapel, Oct. 27.

FOLLOW-UP meetings on evangelism procedures have been scheduled for January and February for the shore area, Camden, New Brunswick, Bergen County and Jersey City.

ST. JAMES' CHURCH, Phillipsburg, has established a goal of $75,000 for the construction of an educational unit as part of the sector program for the congregation. Pastor Edwin L. Ehlers and his members believe this is a necessity to meet the growth of population in the area during the past several years.

THE 90TH ANNIVERSARY of Redeemer Church, Ramsey, was observed from Oct. 27-Nov. 3, with messages by Dr. W. Kent Gilbert, III, former pastor, and the Rev. Reginald Dietz, son of a former pastor.

Calvary Church, Cranford, heard Dr. Charles P. Carroll, NLC, speak about the world-wide Lutheran church at a Reformation service, Oct. 27.

Bishop Rajah B. Manikam, president of the India Lutheran Federation, spoke in Epiphany Church, Camden, and Holy Trinity Church, Audubon.

Lutheran Student Center Dedicated at Grand Forks

GRAND FORKS—Lutheran students took possession last month of a comfortable, modern $250,000 center built under the auspices of the National Lutheran Council's division of college and university work at the University of North Dakota.

The L-shaped building (which may be expanded to include a chapel in future years) contains an auditorium accommodating up to 300 persons, two classrooms, a library, lounge, meeting rooms, dormitory, and kitchen. The auditorium is presently being used for worship services, recreation and dining.

Leaders of the United Lutheran Church, Augustana, Lutheran Free Church, and Evangelical Lutheran Church took part in dedication services on Oct. 6.

President Paul E. Bishop of the ULC's Northwest Synod was one of the liturgists. The act of dedication was performed by Executive Secretary Donald R. Heiges of the NLC's division of college work.

Cornerstone for the building was laid in October, 1956.

Student Center building (above) and modern lounge (below)

Portable altar and pulpit in multi-purpose fellowship hall

ILLINOIS

Mission Developers Busy In Five New Synod Areas

By JOHN E. COOPERRIDER

CHICAGO—Five new mission fields are under development, more than had ever before been developed at one time in the Illinois Synod.

The Rev. William Swarbrick began work in Pekin on Nov. 8. Until recently he was area director for the Lutheran Evangelism Mission.

The Rev. Arthur Stees will enter the northwest Rockford area on Dec. 1. He is a recent graduate of Gettysburg Seminary.

The Rev. David Kopplin, now doing graduate work in pastoral counseling, has started a unique ministry in the West Side Medical Center, Chicago. While serving this changing community of students and medical personnel he will establish a mission church.

Development of the South St. Louis mission was taken over by the Rev. George Hoog, who temporarily replaces the Rev. Edward A. Cooperrider, recently called by the Board of Publication. The mission is scheduled for organization Dec. 1. Pastor Hoog is the synod's director of missions.

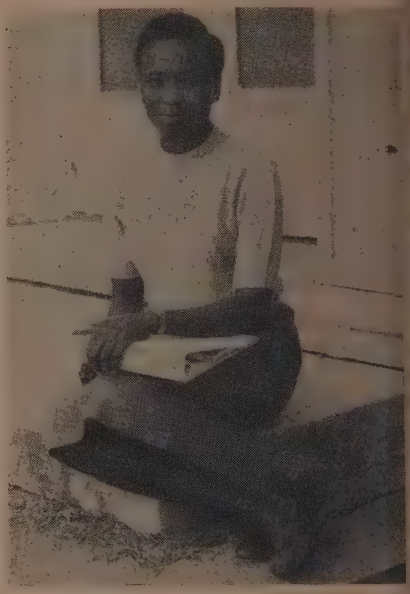
The Rev. Harry Thiel has been working in the North Decatur field since May, developing a mission.

Synod Receipts Increase

TOTAL RECEIPTS of the synodical treasury were 8 per cent ahead of last year as of Oct. 31, according to Stewardship Secretary Richard L. Peterman. This was a gain of $36,000.

"The remarkable thing," said Pastor Peterman, "is that congregations are at the same time supporting the larger synodical staff to which they committed themselves a year ago, and are keeping up their apportionment payments to the United Lutheran Church.

"We expect to pay ULCA in full for the first time this year," he said. All the congregations are accepting double apportionment for next year "without batting an eye," he added.



Betty Mswia at Carthage
Coed uses her head

Carthage Studies Will Help Teach Tanganyika Children

CARTHAGE — Betty Mswia is a schoolteacher. The schoolhouse where she teaches is built of clay brick and stands on the slope of Mount Kilimanjaro. Her subjects are geography, religion, handicraft, cooking and health.

Last year the Lutheran Church of Northern Tanganyika decided that the 24-year-old girl should learn something about the American way of teaching home economics. It gave her a scholarship and sent her on her way.

Betty came to Carthage via Rome, Italy, and London, was introduced to the moderate climate of Europe by catching a cold, and landed in Chicago this fall—a long way from home and from her friends.

But a few weeks at Carthage College have been sufficient to make her feel at home. She's a popular girl among her school friends who have named her the "coed who uses her head" after she was seen balancing a heavy package on her head on her way to the dorm. She didn't have to use her hands.

In a few months, Betty will return home to resume her teaching career in the clay brick house on the slopes of Mount Kilimanjaro. And her pupils will get a chance to be introduced to principles of home economics freshly imported from Illinois to Africa.

Clothing Appeal Underway

LUTHERAN COUNCIL of Greater Chicago is expecting the greatest Thanksgiving clothing appeal for Lutheran World Relief since it took over this work in 1953. By the time the appeal closes, it is forecast that the council will have handled more than a million pounds of clothing in the five years.

Shipments of clothing will come from Peoria and Springfield this year for the first time. The council is remodeling its warehouse to enlarge the sorting area. Church groups of all ages are being recruited to help in the sorting and packing.

Camp Consultant Engaged

THE NEW COMMITTEE on camping has engaged Gunnar Peterson, head of the department of camping at George Williams College, as a part-time consultant. He will help plan the program and development of the synod's Alpine Camp.

ST. MARK'S CHURCH, Nokomis, the Rev. John S. Rhine, pastor, dedicated its new educational unit on Oct. 27.

Area Meetings for Laymen

GEORGE MCDONALD, new evangelism secretary of the synod, will hold nine area meetings between Jan. 1 and Easter. These meetings will be primarily for laymen, helping them to set up a lay visitation program.

At the same time he will help arrange a program of Bible study to be conducted between Easter and Pentecost.

HAWAII

Church Women Meet on Kauai

By CLARICE ALLPORT

HONOLULU — United Lutheran Church Women of the Hawaii Conference met Oct. 11-12 at Lihue Church on Kauai. "Christ, the Church, and Race," and "Japan" were topics. Delegates and visitors numbered 61, 22 of whom came from the island of Oahu.

Speakers included the Rev. Kenneth Rewick, secretary of the Honolulu Council of Churches; Mrs. Ralph Nichols, president of the Oahu Council of Church Women; and the Rev. Thomas Allport, president of the Hawaii Conference and host pastor.

New officers include Mrs. Grace Ahn, Lihue; Mrs. Clarice Allport, Lihue; Mrs. Phyllis Walker, Kailua; Mrs. Maxine Texeira, Kaimuki; and Mrs. Ellen Stewart, Kaimuki. Mrs. James Fincher is outgoing president.

HAWAII'S CAMP YOLIJWA had its largest enrollment this summer with 120 campers and staff members in attendance.

Fractures Are Contagious

PHYSICIANS had no explanation to offer, but Kauai seemed to be in the grip of a new kind of epidemic this summer—broken bones.

It all began in May when Pastor Thomas Allport of Lihue Church fell during a baseball game at the Sunday school picnic and broke his wrist. A few days later, his ten-year-old son Steve broke a toe while kicking a ball—barefoot.

Then the Allport family went on furlough to the mainland and Dr. Mark Getzendaner arrived from Salem, Ore., to supply the pulpit. He went surf riding in the Pacific and broke his shoulder.

A few days later Miss Ann Pasjack, parish worker of the church, slipped during a hike at Camp Yolijwa and broke her wrist.

This ended the epidemic, but it is understandable that a pastor, asked to supply the pulpit one Sunday at the church, wrote in reply: "I accept your invitation and your hospitality, but, please—no broken bones."

Mission Work Begins at Home, Synod ULC Women Are Told

[illegible]

HAGERSTOWN — "Christian mission work abroad would take on new stature if work on racial integration were speeded here at home," delegates to the 75th annual convention of the Maryland Synod United Lutheran Church Women were told at St. John's Church, Martinsburg, W. Va., last month. The statement was made by one of the keynote speakers, Mrs. Rosalyn S. Sease, ULCW representative to the National Lutheran Council.

Other participants at the meeting (Oct. 16-17) were Synod President J. Frank Fife, Miss Miriam Plitt, on furlough from Malaya, Miss A. Barbara Wiegand, and Mrs. John C. Bowers.

Present membership of the synodical organization is 5,031. Nine missionaries from the Maryland Synod have gone abroad between 1919 and 1957.

Re-elected were Mrs. H. Dwight Wahaus, president; Mrs. Charles F. Trunk, vice president; Mrs. Oren W. Strine, treasurer; and Mrs. J. Robert Shaake, historian. Newly elected were Mrs. Herbert H. Lee and Mrs. Carlton Zahn as recording and statistical secretaries.

Units Going Up

CHRIST CHURCH, a four-year-old mission in Hagerstown currently without a pastor, dedicated its first building Oct. 20. The mission is an outgrowth of a group sponsored by Trinity Church in Hagerstown and formerly known as Trinity Lutheran Chapel.

Spiritual leader of the young Hagerstown congregation was Edward L. Burger, now 85, in whose honor the first unit of the mission, a $130,000 building, was dedicated.

A Christian education building was dedicated by St. Paul's Church, Greensburg (Pastor James G. Horn). Cornerstone for a parish hall was laid by Pastor Gordon C. Hite in September at St. Luke's Church, Manor parish. Governor Theodore R. McKeldin spoke. The service coincided with a 70th anniversary observance.

Camp Development Needs Funds

A $200,000 synod-wide appeal is being launched to finance initial development of a camp site recently purchased between Doubs and the Potomac.

PASTOR EUGENE W. YOUNG was installed by Synod President Fife in the Jefferson parish. Dr. Fife was assisted by Pastor E. Koontz Helwig . . . St. John's Church, Utica parish, observed the 225th anniversary Oct. 27 . . . Walter A. Westphal, for 35 years organist at Trinity Church, Hagerstown, has resigned as director of music of the congregation . . . Reginald W. Deitz of Gettysburg Seminary was Reformation rally speaker for Carroll County Lutherans. Dr. Paul C. Warren, Baltimore Presbyterian minister, spoke at the Hagerstown Reformation service before a large audience.

First building dedicated by Christ mission in Hagerstown
Memorial to the church's spiritual leader, Edward L. Burger

WISCONSIN'S Lutheran Welfare Society, meeting last month, gave its board of directors power to select one of three proposed budgets for next year, ranging from $265,000 to $312,000, according to what funds will be available in 1958. The board has been increased to 19 members. Congregations have been invited to select two members to represent them in the society's corporation. A Welfare Society chaplain for the Eau Claire area will be called.

WELFARE

BALTIMORE Inner Mission has engaged George H. Black, consultant of the NLC's division of welfare, to re-evaluate its program. Questions to be answered are whether services should be expanded to give statewide coverage, whether there should be more sharing of responsibility by churches in the group work area, whether the hospice program is meeting present-day needs.

LUTHERAN Medical Center at Brooklyn, New York, appointed Miss Edythe L. Alexander as director of nursing last month. A graduate of Cornell and Columbia universities, Miss Alexander is associate editor of the *American Journal of Nursing*.

TOPTON (Pa.) Lutheran Home has begun remodeling the chapel in the administration building. The project will be ready next spring.

Crosscountry

THOSE COUGHING SPELLS during the sermon can be avoided, a pastor in Worcester, Mass., says. Free cough drops will do the job.

The Rev. Kenneth E. Bath of Greendale People's Church announced his solution in the church's weekly bulletin.

"In accordance with our policy of trying to anticipate your needs," he wrote, "our members are prepared to give you relief for that irritated throat which may come on you suddenly in church and make you cough.

"Just indicate your need to an usher and he'll give you individually packaged cough drops."

IT WASN'T A MIXUP but necessity. Because one freighter couldn't be loaded with cheese for Yugoslavia until another one, with cheese for Spain, had left the dock in Green Bay, Wis., Lutheran ministers blessed a Catholic cheese shipment.

The cheese loaded on both ships was the same—government surplus Wisconsin cheese. But the shipment to Yugoslavia was paid by Lutheran World Relief and the one to Spain by the Catholic Welfare Conference. When the Lutheran pastors came to send the shipment with their blessing to Yugoslavia, they discovered that only one ship, the one destined to Spain, was loaded. They conferred with the ship captains and agreed that it didn't make any difference on which ship the dedication would be held.

And so the Lutheran pastors, led by the Rev. Werner Kuntz of the Missouri Synod Board of World Relief and the Rev. G. William Genszler (ULC), area chairman for Lutheran World Relief, led the pastors in a prayer over the Catholic relief cheese and sent it on its way. There is hope it will arrive safely in Spain.

THE END WAS PUZZLING, people thought as they looked at the order for an evangelism mission service in a Rochester, N. Y., church.

Leaders of the evening service had selected the 86th Psalm for reading at the service but had decided to use only its first 13 verses. The mimeographed order of service read:

"Psalm 86, read responsively. End on 'lowest hell.'"

Dayton, Toledo, Steubenville Churches Are Building

By E. RUDOLPH WALBORN

COLUMBUS — Building plans were announced or nearing realization this fall in several congregations of the Ohio Synod.

MESSIAH MISSION, Dayton, laid the cornerstone for its first $83,000 church building, under construction since last winter.

Pastor Harold L. Figley was assisted at the service in September by Prof. E. E. Flack who spoke on "The Stability of the Church." The congregation has been worshiping since its organization in 1953 in a schoolhouse.

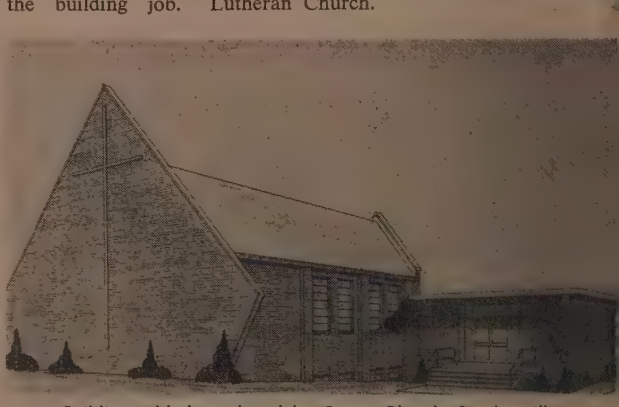
GLENWOOD CHURCH, Toledo, served by Pastors Gustave W. Weber, Roy C. Hoch and Carl C. Weaver, Jr., is conducting a fund campaign. Goal is to raise $300,000 in the next three years for a church. Funds raised 25 years ago were used for erection of a parish house addition in 1952.

Property of the congregation adjoins the grounds of the Toledo Art Institute. Architect plans provide for a gothic stone building seating 700.

The congregation dedicated on Oct. 13 remodeled facilities in the parish building. Volunteers helped in the building job.

GRACE CHURCH, Steubenville, served by Pastor W. Torrence, Jr., is building a $150,000 addition which will be finished by February. It will be the congregation's first building project since the construction of a small chapel in 1928 by the home mission board.

Prominent features for the new building include a 28-foot lighted cross on the exterior, and a lighted life-size painting of Christ greeting worshipers as they enter Grace's new church home.



Building added to chapel by Grace Church, Steubenville
Congregation's first building project in thirty years

FORTY YEARS of service in the ministry by Pastor Homer H. Creager were recognized by his congregation, First Church, Barberton, in September. A native of Stoutsville, he has served only three congregations since his ordination in 1917. He has been at Barberton since 1941.

Pastor Bell Is Trying Again

DR. ALVIN E. BELL, who retired in 1952 from the ministry at Glenwood Church, Toledo, which began in 1913, is now "really trying to retire," he says. For thirty years he has written a weekly newspaper column "Sunday School Lesson" for the Columbus *Dispatch*, with syndicated reproductions in other papers. His final column went to *The Dispatch* in August.

For the last nine months Dr. Bell has been supplying at First Church, Stryker, which he organized in 1911 while serving in his first pastorate at Bryan.

He served 25 years on the board of directors of Wittenberg College, and 30 years on boards and committees of the United Lutheran Church.

GINIA

minar on Family Life heduled at Roanoke

By MARSHALL F. MAUNEY

OANOKE—A seminar on marriage and ly life is scheduled at St. Mark's Church, noke, Nov. 18 and 19 for pastors of the inia Synod.

ain lecturers are Dr. Martin J. Heinn ("The Theological Aspects of Mare and Family Life"), Dr. Harold Haas he Position and Program of the rch"), and Dr. Paul M. Orso ("Marital nseling").

he project grew out of a need to apse and understand more fully the report "Marriage and Family Life" presented the Board of Social Missions to the CA convention in 1956.

ANY CONGREGATIONS are carrying out full stewardship sector project. Holy ity Church, Lynchburg, had Associate vardship Secretary Chester A. Myrom peaker for its sector dinner. The goal pted by the congregation will increase budget by 50 per cent.

rinity Church, Roanoke, also approved bjective far in excess of previous goals dinner at which the Rev. M. F. Mauney, Lynchburg, was speaker.

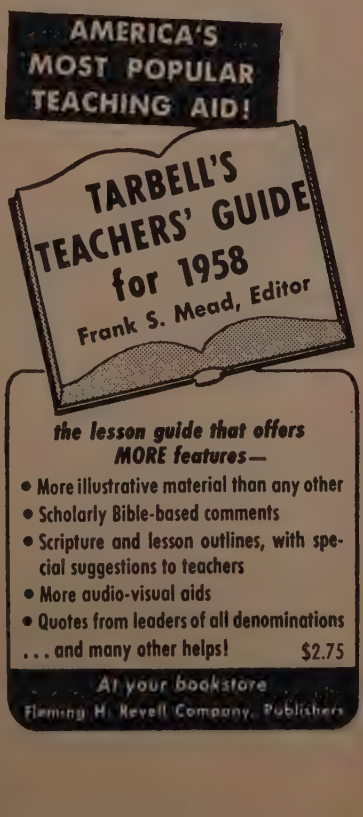
OLLEGE CHURCH, Salem, broke ground Oct. 6 for a $190,000 parish house. The . J. E. Stockman preached. Others parpating in the service were Dr. R. H. lerson, Dr. C. J. Smith, and Dr. M. L. nick, pastor of the congregation. The ect includes major improvements in the rch building. The parish house will pro- for four departmental divisions, a felship hall and kitchen, church parlor, ary and church office.

T. JACOB'S CHURCH of the Rockingham sh dedicated a new parish hall and Sun- school rooms on Sept. 29. Superinlent R. H. Anderson conducted the servassisted by the Rev. H. B. Leonard, pasof the congregation, and the Rev. T. A. Graves, a former pastor. The additional facilities provide the congregation with a fellowship hall and five classrooms at a cost of $8,000.

GROUNDBREAKING services were held by Christ Church, Radford, on Sept. 15 for a new parish hall. Pastor Walter V. Simon officiated. The $35,000 building will contain classrooms, assembly room and a pastor's study.

Roanoke College Begins Building

LAND IS being cleared on Roanoke College campus for the erection of new dormitories. The first unit will house 75 girls, the second 44 boys. The dormitories will cost approximately $400,000 and are scheduled for completion in September, 1958.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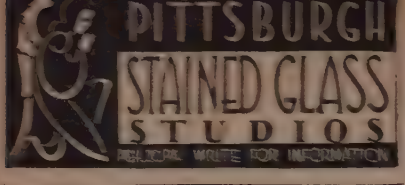

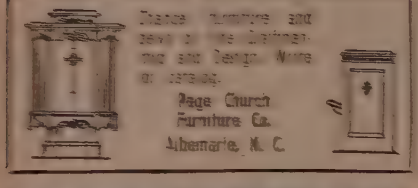

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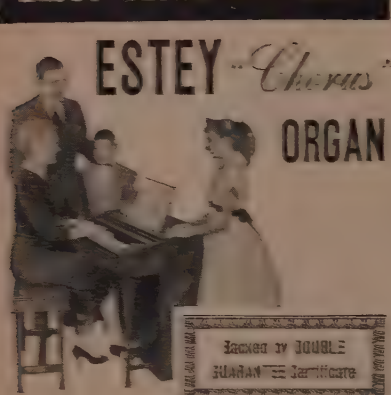

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NEW YORK

St. John's Church, Alban Celebrates Anniversary

BY CLAYTON E. VAN DEUSEN

ALBANY—St. John's Church, Albany (Russell Gaenzle, pastor), observed its c tennial throughout October.

Guest preachers included President Ha Baughman of Gettysburg Seminary, a Editor G. Elson Ruff of THE LUTHERAN.

Speaker at the anniversary banquet w Richard Sutcliffe, of the ULCA Departm of Press, Radio, and Television. A reno tion project of the exterior of the chu was completed earlier in the year.

A FULL ITINERARY in the Eastern Con ence has been set up for Miss Leila V Deusen, missionary on furlough from In She will speak in 21 congregations wit a month, beginning in mid-November. charge of arrangements is the Rev. Jo Campbell of Manorton, chairman of conference committee on foreign missio

HOST to the United Lutheran Chu Women of the Eastern Conference was Paul's Church, Red Hook. Miss Ruth S mon, a missionary to India, spoke. M Gilbert Dehnkamp of Troy was elec president succeeding Mrs. Mary Stein Rensselaer.

ST. PAUL'S CHURCH, Johnstown, repo progress in several projects, including a r parsonage and extensive improvement of church property while the congregation without a pastor.

Dr. Otto Voigt, supply pastor for a ma part of the time, received 20 members. new pastor is the Rev. Richard Bertram

Six Pastors to Take Office

SIX NEW PASTORS are being installed the conference this fall.

Included are Egil Grislis at Eman Hudson; Owen Sanderson at First, Alb (assistant to Dr. M. C. Skinner); Henry Knight at St. John's, Altamont; Rich Bertram at St. Paul's, Johnstown; Gor

NEW MISSION FIELDS

theran services have recently been d in the following areas, the Board of rican Missions reports. Persons living moving to these areas should be urged ok up the new ULCA group. Mission opers identified below can be reached lephone. Local newspapers may carry er information.

LORIDA: Boynton and Del Ray Beach
(H. William Johnson, Jr.)
St. Petersburg Beach (Paul F. W. Pieper)
Sebring (William P. Cline)
LINOIS: Chicago Medical Center
(David A. Kopplin)
Pekin (William H. Swarbrick)
Rockford (Kenneth A. Stees)
St. Louis, Mo.—So. Union Blvd.
(Ivan C. Ross)
ARYLAND: Severna Park
(Donald F. Sause)
ICHIGAN: Rochester (Martin F. Foutz)
INNESOTA: Crystal Park
(C. James Clement)
ENNSYLVANIA: Kennett Square
(John Noell Holman)
RGINIA: Warrenton (Arthur R. Price)
ASHINGTON: Seattle—Bow Lake
(Richard I. Crossland)
EST VIRGINIA: New Martinsville
(Milo W. Gerberding)

---

at Zion, Pittsfield; and Harold Harter James', Starkville.

r. Harter, already pastor at St. John's, joharie, will serve both congregations dual parish.

BOOM IN ATTENDANCE at Eastern Dis- Luther League rallies, increasing for ast two years, has made it difficult to churches which can accommodate the e group.

e unity rally on Nov. 3 was held in two ches in the same area. Seniors met at iah Church, Schenectady, and interme- s at Our Saviour's Church, Schenectady. same topic was used, "Juvenile Delin- cy."

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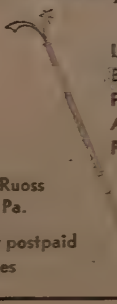

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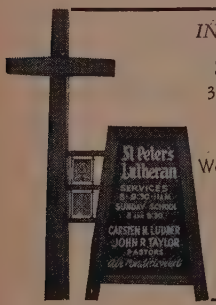

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PENNSYLVANIA

Huegel Succeeds Lawver As Conference President

By R. E. PICKING

WILLIAMSPORT—Pastor Arthur W. Lawve who had held the presidency of the Susqu hanna Conference (Central Pennsylvan Synod) for almost five years, retired fron the office and was succeeded by the Rev. C Elwood Huegel in September. Pastor Hueg of Trinity Church, Danville, was electe with other officers at the conference mee ing at St. Matthew's Church, Bloomsburg.

The new slate of officers includes the Re John J. Lenhardt of Bethany Church, Mon toursville, vice president; the Rev. Rober E. Picking of Pine Street Church, Danville secretary; and William H. Foltz of Sun bury, treasurer.

Synod President Dwight F. Putman an Secretary Ralph C. Robinson spoke. Othe to address the conference meeting were th Rev. J. Bruce Weaver, a member of th Susquehanna Conference, who was a dele gate to the Lutheran World Federation a sembly, the Rev. Stephen Hahn of Malaya and Miss Josephine Darmstetter, represent tive of the United Lutheran Church Women

Second Evangelism Mission Held

IT WAS the second evangelism mission fo the Susquehanna Conference last month and success of the effort was impressive Over 110 congregations participated, ninety nine guest missioners came to conferenc churches.

Attendance at all services exceede 62,000, and over 800 prospective member were won. Offerings went beyond $12,000

THE 50TH ANNIVERSARY dinner of th Lutheran Layman's Movement was held Oct. 28 in Zion Church, Sunbury, where th movement had its origin in 1907.

Dr. Everett Mitchell, LLM president, wa the guest speaker. Present at the meetin were 93 laymen and several pastors.

A CONTRACT for the new educational un

Holy Trinity Church in Berwick (the
. Arthur Lawver, pastor) was let to a
wick firm for $189,000 last month.
undbreaking ceremonies were held Oct.
Conference President Huegel spoke. A
parsonage will also be started in the
r future.

CHRIST CHURCH, Lewisburg (the Rev.
orge Bowers, pastor), laid the cornerstone
an educational building. Ira C. Sassa-
n, synod director of Christian education,
the speaker.

PRESIDENT HARRY F. BAUGHMAN of Get-
burg Seminary was speaker for the Refor-
tion rally held at Zion Church, Sunbury.
rally was sponsored by the Lutheran
itoral Association. A large choir from
theran churches of the area sang under
direction of LaVan Robinson, Susque-
ma University.

A $25,000 renovation project was com-
ted recently at Trinity Church, Milton.
stor is the Rev. J. Bruce Weaver.

ST. MATTHEW'S CHURCH, Bloomsburg
e Rev. James M. Singer, pastor), is cele-
ating its 150th anniversary this month.
e congregation has recently completed
d rededicated a $200,000 educational unit.

ST. PAUL'S CHURCH at Kreamer, Pa., re-
ntly celebrated the 100th anniversary.

PLANS are under way for three foreign
ssion workshops to be held in the confer-
ce area from Jan. 21 to 23. Speaker will
the Rev. Paul A. Slifer of Liberia. Host
urches will be St. Matthew's, Williams-
rt; Trinity, Selinsgrove, and St. Matthew's,
oomsburg.

—CHANGES OF PASTORATE—

NEW JERSEY

ORNELSEN, RUFUS. From Emanuel Church,
New Brunswick. To ULCA Board of So-
cial Missions, associate director, social
action.

EYER, WILLIAM R. From Zion Church,
Jersey City. Retirement.

AGNER, JOHN HOY, JR. From Faith Church,
Lavallette. To NLC assistant secretary of
urban church planning, division of Ameri-
can missions.

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CHANGES OF PASTORATE . . .

NEW YORK AND NEW ENGLAND

HENNE, ARTHUR J. From Transfiguratio Church, New York City. To School o Missions, Maywood, Ill.

MESSINA, ANTHONY. To Good Shepher Church, Pearl River, N. Y., assistant pas tor.

NORTH CAROLINA

COBB, JOHN W. From Grace Church, Beth lehem, Pa. To Holy Trinity Church Raleigh.

DECEASED

DR. CHARLES E. FRITZ, president o the Georgia-Alabama Synod, died Nov. 6 a his home in Atlanta. He was 66 years old.

A native of Lexington, N. C., Dr. Frit was a graduate of Lenoir Rhyne Colleg and Chicago Seminary. He received a doc tor of divinity degree from Lenoir Rhyn in 1939.

Dr. Fritz, ordained in 1917 by the Ten nessee Synod, served parishes in Dalla N. C.; Goshen, Ind.; Waukesha and Neenah Wis., and Greensboro, N. C., before be coming pastor of Ebenezer Church, Colum bia, S. C., which he served from 1940 t 1949. He moved to Atlanta, Ga., that yea to organize Peachtree Road Church.

In 1950 he was elected president of th Georgia-Alabama Synod to succeed the la Dr. Charles A. Linn. The synod re-electe Dr. Fritz in 1954 for a four-year term During his presidency, 17 new mission were established in the synod.

He was a delegate to the United Syno of the South to the 1918 organizing con vention of the United Lutheran Church, former president of the Columbia, S. C Ministerial Association.

Survivors include his wife, the forme Rose Margaret Stump; three sons, Charle Joseph, the Rev. William Richard, librarian at Southern Seminary, and the Rev. Robe Douglas Fritz, pastor of Resurrectio Church, Kings Mountain, N. C.; and tw daughters, Mrs. E. R. Riley and Mrs. Donal Real.

uneral services were conducted at Peach- Church, Atlanta, on Nov. 8 by Pastor l Renz, North Carolina Synod President L. Conrad, and the Rev. Dermon A. Sox Birmingham, Ala.

DR. PAUL L. YOUNT, 71, pastor emeri- of Trinity Church, Norristown, Pa., died v. 4 at Schwenksville, Pa.

A native of Nova Scotia, Dr. Yount was raduate of Roanoke College and Phila- phia Seminary.

He had served Trinity Church, Lancaster, ; St. Paul's Church, Philadelphia, and Mark's Church, Williamsport, Pa., be- e assuming the Norristown pastorate ich he served for 22 years. He retired in 50.

Dr. Yount is survived by his wife, the mer Margaretta Bushnell; three daugh- s, Mrs. Anne Kochenderfer, Norristown; s. Eleanor B. Boughan, France; and Mrs. rgaretta Sanders, Dallas, Tex.; a son, ul L., Jr., with the Air Force in Japan; ee brothers, and a sister.

Funeral services were conducted at Trin- Church, Norristown, Nov. 8 by Dr. arles M. Cooper, president of the Penn- vania Ministerium, and Pastors Robert rne and John McConomy.

Burial was at Trappe, Pa.

THE REV. CHARLES J. SHIMER, 54, tor of St. John's Church, Pen Argyl, Pa., d Oct. 26.

Pastor Shimer was a native of Gilberts, ., and a graduate of Muhlenberg College d Philadelphia Seminary.

He had been pastor of St. John's Church 20 years. Before coming to Pen Argyl, served St. Paul's Church, Bethlehem, Pa. His mother, Mrs. Franklin Shimer, Pen gyl, survives.

Funeral services were conducted Oct. 29 St. John's Church, Pen Argyl, by Dr. ude E. Shick, secretary of the Pennsyl- nia Ministerium, and Pastor Earl R. eidler.

Burial was at Fairview Cemetery, Allen- vn, Pa.

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IN CONCLUSION

IF YOU GET up early enough to see the Russian moons streaking across the sky, you'll have something to tell your grandchildren about some day. They may be bored, though, especially if their schoolteacher has just been showing them pictures she took on a holiday trip to Mars.

Guessing games are usually tricky. Nobody can be very definite on such a question as space flight.

As we see things now, Columbus had a sure proposition, based on the most advanced scientific thinking of his day, when he claimed he could sail a ship westward and reach the Indies. He had a difficult time, though, in wangling a modest government grant to finance his journey. A proposal that now seems to us highly reasonable and modest was one step short of madness in 1492.

Maybe oil wells can be drilled on the moon so that it won't be necessary to break Nasser's grip on the Suez Canal. In that case the shrewd Russian strategy in the Middle East can turn out to be a waste of time.

And of course all our denominational foreign mission boards will have to appoint secretaries to explore the new fields. It's fortunate we in the ULC didn't adopt the name, "Board of World Missions." That would be a hopelessly limited sphere to be working in—merely "the world"—as soon as there are space missions to be operated.

IF YOU'RE GOOD at guessing games, you can fill in all sorts of fantastic details about what may happen in the next dozen years. Don't be too cautious. Who would have guessed that a handful of frayed-at-the-cuffs revolutionaries, operating in Moscow 40 years ago, would have had such impact as they have had on t rest of us by this time?

And who would have guessed on t frantic election day in the U.S. 25 ye ago this month, that the American w of life would change as radically as has in a short quarter-of-a-century?

It's history, really, that is fantas not science fiction. That's why the Bib which covers a broad span of history great detail and in extremely sharp foc is such an amazing book.

Jeremiah, for instance, who had keenest eye for the possibilities of histo shocked his fellow-countrymen alm out of their senses with his blunt pred tions. (*I looked on the earth, and lo, was waste and void; and to the heave and they had no light. I looked on mountains, and lo, they were quaki and all the hills moved to and fro.*)

But the Bible, after tearing thi apart, always puts them together aga There is a steady, on-going purpose history. All things are always firmly the hands of their Creator.

THERE ARE TWO points on which can't go wrong in our guessing gam 1) Vast changes are sure to come. No ing stays the same. Nations rise and f The world of the 1890s can no more restored than the year 586 B.C.

2) When everything else has chan completely, these three never change faith, hope, and love, and the grea of these is love.

We can't be sure what the Russians trying to do with their sputniks (I sp a half-hour studying my Russian gra mar trying to find the proper plural fo of *sputnik,* and failed). But we can sure what God intends to do with children who seek to do his will. He tends to continue to love them.

—ELSON RUF

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